The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 5.—WHOLE NUMBER 1202.

JOHN HECKER, PROPRIETOR. NEW-YORK, APRIL 1, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH....................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 7 " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A. M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

2. Fifth Sunday in Lent.
9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY. [Proper Psalms instead of the Psalms for the day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22, 23, 24. Rogation Days.
25. HOLY THURSDAY, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

THE CHURCH AT HOME.

New York.—Between the 15th and 20th of March, inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows: Church of the Holy Trinity, Brooklyn, *thirty;* St. John's, Brooklyn, *twelve;* St. Mark's, Brooklyn, *twenty;* St. Michael's, Brooklyn, *five;* St. Ann's, Brooklyn, *twenty-three*, ten of them being from St. Thomas'; church of the Ascension, Brooklyn, *three*. On all these occasions the Bishop preached, and on all but one addressed the candidates.

AT A REGULAR meeting of the Bible and Common Prayer Book Society of Albany and its vicinity, held in Grace church, Albany, on the 14th inst., the following preamble and resolutions were moved by the Rev. Mr. STARKEY, and seconded by the Rev. Mr. TUCKER, and unanimously adopted:

Whereas, The Rev. Dr. VAN KLEECK, late rector of St. Paul's church, Troy, has been called by the voice of the Church from his late field of labour to one of wider usefulness;

Resolved, That as a co-labourer with us in the work of CHRIST and His Church, Dr. VAN KLEECK's withdrawal from our midst leaves a void which cannot easily be filled.

Resolved, That while we feel strongly our loss in the removal of Dr. VAN KLEECK, we congratulate the Committee of Domestic Missions of the Church, that his talents, energy, and zeal, will henceforth be devoted more particularly to its service.

Resolved, That a copy of these resolutions be sent to Dr. VAN KLEECK, and also to *The Churchman* and *The Church Journal* for publication.

SYLVANUS REED, Cor. Sec'y.

Connecticut.—On Sunday afternoon, the 26th, Bishop BROWNELL, while descending a stairway, missed his footing and fell, breaking his leg near the ankle in three places.

Pennsylvania.—On Sunday morning, March 12th, the Rt. Rev. the Bishop of the Diocese held an ordination at St. Jude's church, Philadelphia, and Mr. EDWARD L. LYCETT was admitted to the Order of Deacons. In the afternoon of the same day he confirmed *twenty* persons at St. Mark's, Frankford, and in the evening *twelve* at St. John's, Philadelphia; also, on the same day, *one* in private.

THE SOCIETY of the "Union School and Children's Home" entered their new building on Thursday the 9th ult. The occasion is said to have been one of much interest to about 70 children, to their teachers, and to a large number of citizens. Judge JONES, being called to preside, stated that the building and lot had cost about $18,000, of which $11,000 had been paid. After prayers by Dr. BOARDMAN, addresses were made by the Bishop, Dr. RODGERS, and the Rev. Mr. MONTGOMERY. The *Episcopal Recorder* makes the following statement touching the institution:

The new building is adapted to the accommodation of double the number of its present inmates. The children are taken from the dens of wretchedness either by parental consent or by authority of the law. They are cleaned, cared for and instructed, for some months, until places can be obtained for them in well regulated families, where they may be legally indentured. The most of the children we saw were from five to eight years of age. A few were very young. The institution has been for four years in existence, and is rapidly gaining in the affections of Christians. Ladies connected with our different evangelical churches are its patrons and managers.

IN CONSEQUENCE of illness in his family, the Bishop, on advice, has undertaken a short visit to the South. He has issued the following letter, on the subject of Church-Building:

To the Clergy and Congregations of the Diocese of Pennsylvania:—

I have, on former occasions, recommended that on *Easter* day the contributions of our people be requested in behalf of *Church-building* at points where houses of worship are much needed, but where the requisite means for erecting them cannot be obtained from the resident population. No Diocesan Society has been formed for the promotion of this object, so indissolubly connected with the propagation of the Gospel; and the prevalent practice of soliciting private contributions is liable to serious objection, as inconvenient, expensive, and in its practical operation altogether unequal. It is hoped, therefore, that in every congregation throughout the Diocese, where there is no systematic arrangement for advancing it, the people may be allowed to enjoy on Easter day the opportunity of making their offerings to this important charity. "*Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*"

Among the places at which churches are now building, or are soon to be commenced, and where the contributions of the benevolent will be most gratefully received, I may mention Lodersville, Susquehannah county; Eguinunk, Wayne connty; Pittston, Luzerne county; Media, Delaware county; Monte Alto, Franklin county. These, with others, are new enterprises, at points where, until recently, the services of our Church were unknown.

An effort having been recently made to establish a mission among the Germans of this city, and several clergymen of Philadelphia having generously pledged themselves for its support, I would further recommend that this be embraced among the objects to which a portion of the moneys collected on the approaching Easter may be appropriated.

A report will be made to the next Diocesan Convention of the sums received, and of the disposition which has been made of them.

ALONZO POTTER, Bishop, &c.

Philadelphia, March 20th, 1854.

Ohio.—Between the 12th and 16th of March, inclusive, Bishop McILVAINE confirmed *forty-two* persons, as follows: Trinity Church, Newark, *four;* St. Luke's Church, Granville, *eleven;* Rosse Chapel, Gambier, *sixteen;* Grace Church, Mansfield, *eleven*. At Granville were confirmed several members of the Episcopal Female Seminary, and at Gambier three students of Kenyon College.

Kentucky.—The church of the Nativity, at Maysville, was consecrated by Bishop SMITH, on the 26th of February. A correspondent of the *Banner of the Cross* informs us, that the effort to build the church was begun several years ago, by the Rev. Mr. CHADBOURNE, there being then but two male communicants. At the time of calling the present minister, which was some ten months ago, there were but 13 communicants enrolled, and a debt of $2,200 on the church. Last June, this was all paid off, and the parish put on a new footing. Since that time, the congregation has doubled, and the number of communicants grown to *forty-one*. On Sunday, March 5th, a week after the consecration the Bishop preached to a crowded house, and confirmed *fifteen* persons. The church is in the Early Pointed style, with oaken timbered roof, a corner tower, and seats for 400.

Louisiana.—The *Banner* learns by a private letter, that the Church is advancing finely in New Orleans. Two new churches have been built within the past year; one by the parish of the late Mr. DOBBS, who is succeeded by the Rev. Mr. FLAGG; the other by the parish of the Rev. Mr. GOODRICH. Both are handsome structures, that of St. Paul's particularly so. The French church is also doing well. The Bishop, it is said, designs to make his residence in New Orleans; which is deemed likely to prove a good movement, and one that will much increase his usefulness, as he has hitherto been almost inaccessible to his clergy, except at the cost of a journey of some 130 miles by water.

Illinois.—One of the most cheering symptoms in the present life of the Church is the springing up of charitable institutions, which look to the comfort and well-being of men in body as well as in soul. As an instance in point, we notice that the Rev. Mr. CLARKSON, rector of St. James, Chicago, is engaged in a movement to provide for the sick and needy in that growing city, by founding a Parochial Hospital, where "preference shall be given to members of our own church, to females, to the aged, and to the friendless; though, of course, if these should not fill the Hospital others will not be excluded from its benefits." In support of the undertaking, monthly collections are to be made in the church. Besides this, any one contributing $20 a-year is to have control of a ward or bed, to be named from the donor, who shall have the privilege, under certain restrictions, of always keeping a patient in the Hospital. Mr. CLARKSON has lately issued a letter to his parish on the subject, from which we extract the following:

The management of the Hospital shall be in the hands of a Board of Directors, consisting of the Rector of the Church, a Secretary and Treasurer, appointed by him, and any person belonging to the parish, who will pay at any one time into the funds of the Hospital the sum of $25. The Directors alone can admit applicants. There will also be visitors, consisting of three ladies of the congregation for each month, who shall have signified their willingness to perform the duties.

Wisconsin.—The *Church Journal* of last week publishes a very interesting letter from the Rev. Mr. INGRAHAM, rector of St. James church, Milwaukie, giving an account of the beginning and growth of St. John's church, which was consecrated not long since, in that city. The whole letter is too long for our space; but the main points are as follows: In 1846, the Rev. Mr. AKERLY, then the only clergyman of the Church in Milwaukie, finding his labours inadequate to the growing population, sought and obtained two deacons from Nashotah, to take charge of the western and southern sections of the city, where there were large numbers of foreigners, besides Americans, and where a resident clergyman was greatly needed. One of these deacons was Mr. KEENE, who took the southern section, which was separated from the rest of the city by a river, and had a population of several thousands, chiefly artizans and day-labourers. There was no place of worship of any kind within their precincts, and even after crossing the river it was still a mile to one. We must here quote from the letter:

Under these circumstances the Rev. Mr. KEENE entered upon this his "Parish" as truly missionary ground. Having surveyed his field, he determined that a place for worship and a Sunday School must first be obtained as a *centre*. But not a room could be had, and he was driven to the erection of something for the purpose. Having still his Missionary outfit of $40 in possession, he determined for this to have a covered place. Calling upon one of our Architects for information how to make this little money go a great ways; this gentleman added something to the sum: in addition to which, the self-denying Rector of St. Paul's contributed from his own little stipend, whereupon the plan for a "shanty" was changed for one of a small frame building, and finally assumed the grand proportions of a *Church*, 18 by 50 feet in size, with a "Chancel proper," and this was placed upon a borrowed lot. The neighbours laughed. The workmen themselves ridiculed the "one horse church." Some Churchmen? thought it a foolish romance, but still the Missionary worked on. And work he did, sure enough, even with his own hands; digging and shoveling, sawing, and planing, wheeling dirt and carrying boards. At length the building was—not finished—but enclosed; and with borrowed chairs, and boards for seats, the whole neighbourhood was notified of its services and Sunday School, and on Whitsunday, 1847, its doors were opened freely and *widely* to all. The first congregation consisted of persons from St. Paul's church, the whole of whom came in a single carriage. To the second service, when the Missionary was left to his own field of labour, but *one person came*. To the Sunday School, one child.

Soon, however, the neighbours came in from curiosity, and the church was permanently filled, even crowded. Affectionate respect, and pride in their pastor's energies, took the place of ridicule. A parish was soon organized, and, during the Fall of the same year, the humble edifice was finished and made comfortable for winter. Confirmations, of four and five at a time, added communicants. All, however, were poor. The rector's sole support was from his offerings, which scarcely averaged $2 per Sunday; and out of which all the other current church expenses were to be met. Although he was Sexton, fire-lighter, &c., still in faith and love he worked, trusting implicitly in the Providence of GOD. During the first few months after the church was opened, there was some difficulty in forming a suitable Choir, an item of much importance there. Directly, however, a poor blind girl, a graduate of the New York Institution for the Blind, who was a skilful organist, came among friends in the Parish seeking employment. At the same time the rector heard of a small but good organ, in a neighbouring city, for sale at about $100. He had not a dime, indeed, but at once engaged the organist, offering her a part of his small income, and sent for the organ. It came on a credit of a few days. He had no money to pay the freight, but a few friends gladly contributed, and paid that, and the cost of the organ. The blind girl with a grateful heart began her duties. The rector divided his offerings with her, which the congregation made up by theirs. A sweet choir of Sunday School children was formed, adding to the interest felt by all.

All this while, however, the church stood on a borrowed lot. L. P. SWIFT, Esq., of this city, being there on a visit, urged Mr. KEENE to buy it, and promised aid from the East to secure it. The proposition being made to the owner, he almost ridiculed the notion, and, to cut the matter short, refused to sell, unless an adjoining lot were taken; the price being $1,000, of which $300 must be paid down, and the rest in five years without interest. The offer was at once accepted, and a lot thus secured of 300 feet by 70; large enough for a church and parsonage. Meanwhile, there being, twelve miles distant, a band of Churchmen who desired his services, Mr. KEENE visited them once a fortnight, often going and returning on foot. Wishing to make some return, they offered him lumber, which he thankfully accepted, and immediately went about building a parsonage. Other contributions of labour and timber being made, in about two, years a fine Gothic house, costing $2,000, was finished, and free from debt. By this time, the population having much increased, and the little church being overcrowded, a new edifice was determined on; though the property was then incumbered with a debt of $700. Aid was again proffered by some Eastern friends, who were then visiting the place. In the summer of 1850, Mr. KEENE accordingly visited the East a second time, and by going from house to house and store to store, obtained in New York, Philadelphia, and New England, $2,000; with which, together with as much more from the parishioners and other friends, the walls of the new edifice were built and covered. To *finish* the church, another appeal had to be made abroad; and so, in the summer of 1853, Mr. KEENE undertook a third journey to the East, where the sum was made up. At length, on St. John's day, the 27th of December, 1853, after seven years' labour, the church stood finished, and ready for consecration. The building is of "Milwaukie brick," in simple Gothic style, and consists of chancel, nave, and tower. The nave is 80 feet by 50, and 43 feet from floor to ridge; has four rows of open seats, with a centre aisle of 6 feet, and two side aisles, and accommodation for 700 persons. At the consecration, Bishop KEMPER spoke in his sermon, thus: "There is no waste of funds, there is no superfluous ornament; the utmost caution and watchfulness have been exercised, and at this hour, I am authorized to announce, *there is no debt upon the church.*" It should be further observed, that the altar-covering, which is said to be very rich, was presented by Mrs. B. TILGHMAN of Philadelphia, and a beautiful set of books for the desk by the Rev. W. T. WEBBE of New York, a gentleman who has often earned honourable mention by his faith and good works.

At the close of his letter, Mr. INGRAHAM states, that there have been received from Eastern friends about $4,500 towards the church; *and that this enable Mr.* KEENE *to raise other funds, which could not otherwise have been raised.* He adds the following, with which we conclude; wishing nothing better than that the Rev. DAVID KEENE may have much prosperity and many imitators:

This $4,500 has enabled the Rector to [illegible] buildings and purchase land, for which over $11,000 [illegible] expended. And the whole value of which *now is* over $15,000. Indeed, I doubt (considering the great advance in prices of material and labour as well as property) whether this could be replaced for that sum. This map be viewed as a fair practical comment on what our Alms, if consecrated with our Prayers, can do. In his case the gifts of our Eastern friends having increased nearly fourfold to the Church of GOD. Would that those might consider this, who decline contributing to our Western Missionary field, through doubt of the profit of the investment to the Church. While, for those who give *in faith*, our grateful prayers arise, that GOD will return their gifts a hundred fold, and ever give them and theirs a place as "living stones" in the Holy Temple of the LORD.

THE CHURCH ABROAD.

England.—The Rev. J. L. RICHARDS, D. D., rector of Exeter College, Oxford, is dead. He was one of the Chaplains to Prince ALBERT, pro-Vice Chancellor, Delegate of Accounts, and Vicar of Kiddington, a living attached to the headship. The vacancy is to be filled up immediately from among the number of the present and former Fellows of the College. Our readers will be glad to learn that the choice will most probably fall upon the Rev. ERNEST HAWKINS, B. D., Prebendary of St. Paul's, Minister of Curzon Chapel, and Secretary to the Society for Propagating the Gospel. Mr. HAWKINS made many friends when here recently, as a member of the Delegation from the Propagation Society to our Missionary Board, to whom his election to the vacant headship would give great pleasure.

WE HAVE ALSO intelligence of the death of the Right Rev. EDWARD DENISON, D. D., Lord Bishop of Salisbury. This excellent Prelate, whose admirable qualities and sound churchmanship make his loss a severe one to the Church, was appointed to the See of Salisbury, in March, 1837, at the early age of 36 years, and has therefore been cut off in the prime off life, for a Bishop, at the close of the seventeenth year of his Episcopate. Want of time and space compels us to defer until next week a more lengthened notice of the event and the man, whose departure has left so sad a hiatus in the Episcopate.

STILL ANOTHER death calls for our notice in this connection. The Very Rev. RICHARD JENKYNS, Dean of Wells, and Head of Balliol College, Oxford, expired on the 6th ult., at the advanced age of 70 years. His whole life was spent in the service of the College. He matriculated at Balliol College in the year 1800, took his B.A. degree in 1804, and M.A. in 1806, and was elected head of his college in 1819, being the successor of Bishop PARSONS, who is known as one of the earliest reformers of the system of Oxford in this century, and from that time to the present he was engaged in the quiet but to him incessant labours of his college. In 1824 he served the office of vice-chancellor; in 1845 he was appointed Dean of Bath and Wells, and at the time of his decease was a delegate of the press and of accounts. He was much beloved, both within and without his own society, for his character as an admirable head of a college was known and admired; and in social life he was uniformly amiable and conciliating.

BY THE DEATH of a Pluralist, the Rev. W. H. DIXON, the following appointments have become vacant: A Canonry Residentiary in York Cathedral, worth £1,067 a-year; the Rectory of Etton, near Beverly, worth £900 a-year; the Rectory of Bishopthorpe, worth £200; and a Chaplaincy to the Archbishop. All the vacant appointments are in the gift of the Archbishop of YORK. A seat for the Chapter of York Cathedral, in the northern Convocation, becomes also vacant.

THE ATTENTION of the Government has recently been called to the insufficient manner in which the Clergy in the diocese of Carlisle are remunerated. The subject has now been taken up by the Clergy themselves, and a petition to Parliament has been adopted and already very numerously signed.

IT IS REPORTED that the Rev. J. H. WOODWARD, of Bristol, who seceded to the Church of Rome, a few years ago, is likely to return to the Church of England.

THE BISHOP OF ADELAIDE, who is at present on a visit to England, has issued an appeal proposing the subdivision of his extensive diocese, by the creation of a Bishopric of Perth. The Society for the Propagation of the Gospel has appropriated out of its public fund £3,000 towards the endowment of the proposed See. After reminding us that the Church of England has left this colony for 25 years without a resident Bishop, and since 1847 to the triennial visitation of a Bishop distant some 1,300 miles, the Bishop states that "a sum of about £5,000, added to the contributions of societies, would provide a moderate endowment for this diocese, so important from its geographical position, and so interesting from the great experiment of convict reformation, now being carried on within its limits."

INTELLIGENCE has been received of the safe arrival at Table Bay, on January 20th, of the Bishops of Capetown and Natal (GRAY and COLENSO); and that the latter intended to proceed by the next vessel to Natal.

DEUCHWORTH church has been re-opened by the Bishop of OXFORD, after having been extensively remodeled and improved.——The foundation stone of the New parish church of Doncaster has been laid by the Archbishop of YORK.

A PAROCHIAL SCHOOL of art and design has been opened as a branch of the national schools of St. Martins-in-the-fields. We mention it here, as it is understood to be the first instance of a school of art and design being made a portion of parochial schools.

UNDER THE head of Scotland, mention is made of the signatures of the Bishops of BRECHIN and MORAY and Ross having been appended to the Anti-Gobat Protest. We have subsequently found in the *Guardian* a note from the latter Prelate desiring the withdrawal of his name from the list and assigning his reasons for the request. Though too late to prevent the publication of his name, the letter appears simultaneously with the first published list. The letter is as follows:

To the Editor of the Guardian: The Bishop of MORAY and Ross presents his compliments to the Editor of the *Guardian*, and, in requesting him to withdraw his name from the list of those who have signed the protest relating to the Jerusalem Bishopric, feels bound to state, in justice to those with whom he has been in correspondence, that he withdraws it, not because his conviction is less strong that *bona fides* has not been kept with the Easterns, in accordance with the pledge (never cancelled) conveyed to them in the public letter of the late Archbishop HOWLEY; but only because he entertains the hope of being enabled, in another way, to accomplish the object which he had in view when he attached his signature to the present protest.

The Bishop was not aware until this morning that the names were to appear in this week's *Guardian*. The secretary of the committee, in giving him this information, requested him to communicate at once with the Editor, and the Bishop hopes that he may be able, even at this late hour, to find room for the insertion of at least the substance of this note.

Inverness, Feb. 27.

THE MISSIONARY SOCIETIES among the Roman Catholics were never so active as at the present time. The Missionary Society publishes a monthly journal entitled *The Banner of the Truth in Ireland*, and the accounts evince that real good is being done through its means. Riots at Gort have ensued in consequence of the earnest preaching of one of its agents; but, notwithstanding the persecution which the missionaries have endured, a school has been established, which every day has a new accession of pupils. The Romish priests were the ringleaders in this onslaught, and endeavoured to starve out the clergymen by forbidding the people to sell them any food.

Canada.—The following is the correspondence between the Rev Dr. McMURRAY and the Rev. Mr. OGILBY, which we mentioned, but had not room to insert, last week:

To the Reverend WM. McMURRAY, D. D.:

Philadelphia, Feb. 10, 1854.

MY DEAR DOCTOR:—After our happy visit to Dundas last summer, it was suggested that some permanent memorial of your mission, as a delegate to our Church in behalf of Trinity College, would be a pleasant record of the strong personal regard for yourself, and of the fraternal interest in the Canadian Church, felt by Churchmen in the United States.

After consulting with some, whom I knew would be interested in the matter, with their approval I asked a few friends to join in placing a Chancel Window in your church at Dundas. I can assure you, my dear Doctor, that the greatest readiness was shown by all whom I asked to unite in this testimonial; and had I made further efforts, a much more worthy memorial of our affection for yourself, and for the Church you so happily represented, might easily have been obtained.

I contented myself, however, with asking only a few, selected from some of the principal places visited by you, though there was more than enough of "brotherly love" for this purpose in Philadelphia, had we been willing to make our offering merely one of local feeling.

I am more than ever satisfied, from my experience in this matter, that your visit, besides exciting the strongest personal respect and esteem for you individually, had also the effect, more desired by you, of strengthening those sacred bonds which should unite, "in one communion and fellowship," our separate branches of the "one Catholic and Apostolic Church." That this feeling may grow and increase, and that we may ever "hold the faith in unity of spirit, in the bond of peace," so that we may "let brotherly love continue," is the earnest prayer, I know, of many "Churchmen in the United States," as well as of,

Dear Doctor, your faithful friend and brother,

FRED'K OGILBY.

The undersigned, wishing to express their friendly regard for the Rev. WILLIAM McMURRAY, D. D., Rector of Ancaster and Dundas, whose late visit as a delegate to our Church in behalf of Trinity College, Toronto, they remember with pleasure; and desirous also of giving a testimonial of their fraternal interest in the Canadian Church, unite in placing a Chancel Window in the church at Dundas, of which Dr. McMURRAY is Rector.

Signed by
Bishop DOANE, of New Jersey,
Bishop WHITTINGHAM, of Maryland,
Bishop SOUTHGATE, of Boston,
Bishop POTTER, of Pennsylvania,
Bishop WAINWRIGHT, of New York,

And several of the Clergy and Laity of Philadelphia, New York, Baltimore, Boston, and Albany.

Dundas, Canada West, Feb. 28, 1854.

MY DEAR MR. OGILBY:—It affords me very geat pleasure to forward to you the accompanying resolutions, which were adopted at a special meeting of the Vestry of St. James's Church, Dundas, convened on Monday evening, the 27th inst., for the purpose of receiving and acknowledging, in a suitable manner, the donation of a very rich and elaborately-executed Chancel Window, which some of the Bishops, the clergy and laity, have had the kindness to present to the Church of which I am the minister, as a memorial of my mission to your Church, as a delegate in behalf of Trinity College.

Whilst I heartily concur in the resolutions adopted by the *Vestry*, I have myself very great difficulty in finding language to convey to my numerous friends in the United States and to you individually, an adequate expression of thanks, not only for the generosity which prompted the offering of so munificent and costly a testimonial, but also for the very flattering manner in which they have been pleased to notice my exertions in behalf of Trinity College, and to communicate to one so undeserving their friendly regard.

I fear, my dear Mr OGILBY, that the too favourable mention of my feeble efforts in behalf of our college, made by the press in the United States, and otherwise—combined with this additional mark of approval, which so many Churchmen have been pleased to contribute to my unpretending Church in Dundas—may have the effect of inducing me to suppose that it was through my agency alone, my late mission to your Church was so abundantly crowned with success. But such was not the case: I can never conceal from myself the fact, that under GOD, my success must ever be attributed, not to any poor exertions of mine, but to the Christian sympathy, the fraternal regard, and the generous benevolence of Churchmen in the United States. For no sooner had I opened the nature of my mission, than I was surrounded in every city which I visited, by able and willing friends who cheerfully relieved me from the onerous duties, which such an office too commonly involves; and in no city was this assistance more readily bestowed than in Philadelphia, which I in reality found to be a city "of brotherly love."

It will indeed be a matter of rejoicing to me through life, and an abundant compensation, if my recent visit shall have had the effect, even in ever so small a degree, "of strengthening those sacred bonds which should unite in one communion and fellowship our separate branches of the one Catholic and Apostolic Church," to which you so kindly allude, and which (you do me no more than justice, when you say) was more desired by me, than even the largest contributions to our Infant College.

Most cordially do I reciprocate the wish that "this feeling may grow and increase, and that we may ever hold the faith in unity of spirit, in the bond of peace," and may the very appropriate passage of GOD's blessed Word, which you have had inserted in the window, as a motto—"Let brotherly love continue"—admonish us all of our duty towards each other, as members of the same household of faith.

Supplicating that "GOD who is not unrighteous, that He will not forget your works and labour that proceedeth of love, which love ye have showed for His Name's sake, who *have* ministered to the Saints, and *yet* do minister," may bestow upon the numerous benefactors of our college, in your highly favoured land, and upon you and yours His richest blessing; and that the liberality which you have so largely and generously extended, "*once and again*" towards your brethren in Canada, may be returned sevenfold into your own bosoms, I remain, with the greatest respect and esteem.

My dear Mr. OGILBY, your friend and brother,

WILLIAM McMURRAY.

Scotland.—Upwards of 900 signatures have been appended to the Anti-Gobat Memorial. They are headed by the Bishops of BRECHIN and MORAY and ROSS (Drs. FORBES and EDEN,) who make the following qualification to their signatures:—"Holding, notwithstanding, that the HOLY GHOST proceedeth from the FATHER and the SON, as from one principle and by one spiration." The Bishop of MORAY and Ross has since withdrawn his name, "not," he says, "because his conviction is less strong that *bona fides* has not been kept with the Easterns, in accordance with the pledge (never cancelled) conveyed to them in the public letter of the late Archbishop HOWLEY, but only because he entertains the hope of being enabled, in another way, to accomplish the object which he had in view when he attached his signature to the present protest."

THE WORLD ABROAD.

England.—Intelligence to the 11th ult. brings only confirmation of the gloomy war prospect that has been so long settling itself over Europe. The despatch of armaments still continues to be the chief subject of attention. The Baltic fleet, under the command of Admiral NAPIER, was to sail on the 12th ult. from Spithead. On the morning of that day, the Queen was to pass through it in her steam yacht.

THE MARQUIS of LONDONDERRY is dead at an advanced age. He was one of England's most fearless and accomplished soldiers. He had seen much service, and greatly distinguished himself, as Sir CHARLES STEWART, in the Continental war.

SMITH O'BRIEN, and several of his Irish and Welsh seditionists, were to be pardoned.

A FINANCIAL STATEMENT of the Chancellor of the Exchequer, including a proposition to meet the first expenses of the war by doubling the income tax, finds approval and response in all quarters. Lord JOHN RUSSELL's Reform Bill has been postponed until the 27th of April, which is regarded as its virtual abandonment, at least for the present session. The difficulties in the manufacturing districts seem as far as ever from a settlement.

France.—The Paris correspondent of the *London Times* says that France will supply 100,000 men. Her first contingent is 50,000. A hospital for French troops is to be located at Candia.

The Legislative Assembly has, with great promptness and entire unanimity, authorized a new loan of 250,000,000 francs, and given many other indications of a disposition to support the Emperor in a most vigorous conduct of the war.

Spain.—The insurrectionary movement appears to have been effectually checked and suppressed. The Saragossa insurgents have made their escape into France.

Austria.—The belief is now general, that the prospect of Austria acting with the allied Powers, is greater than at any former stage of the affair. With regard to Prussia, the suspicions lately excited are by no means quelled. It is not unlikely that the Czar, displeased at the conduct of Austria, has tempted Prussia with a promise to help her, sooner or later, to supreme sway over Germany. A secret conflict is believed to have been going on for some time, between the Court party and the Ministerial party, which has threatened occasionally to result in the fall of the latter. Thus far, however, the king has avoided proceeding to extremities, and the immediate result seems to have been a sort of compromise, in the shape of a notification just promulgated, that the policy of Prussia is to be "neutrality for the present, and for the future mediation."

Greece.—The opinion with respect to the Greek insurrection seems to be that it will prove altogether abortive. At the same time, it is recognized as a very troublesome element, amid all the exciting complications, since it calls for constant vigilance, at a time when every effort should be concentrated against the common enemy. In case the Russians should cross the Danube, and inflict reverses on the Turks, there can be no question that the hostility which is now powerless, might prove injurious. According to the latest accounts, the movement is fomented by the Russian sympathies of the Queen of Greece. King OTHO, it is said, sees the peril of committing himself, but his influence is overpowered.

Russia and Turkey.—The Czar has issued a manifesto to his people, dated 21st February. It is brief and sullen in character, complaining of great grievance from France and England, and describes their course as "unheard of among civilized nations." It appeals to the spirit of 1812, and intimates a purpose to shut himself up in his own dominions, and weary out his enemies with a defensive war.

Prince MENSCHIKOFF had decided on establishing fortified posts on the shores of the Black sea, and Admiral LERMONTOFF, military governor of Sebastopol, was entrusted with the construction of some near Theodosia, on the eastern coast of the Crimea.

From the Danube there is nothing new. The armies are comparatively inactive, and the rumour of the fall of Kalafat, and other misfortunes, are without foundation.

The readiness of the Turkish people to contribute voluntarily to the necessities of the war, seems but little diminished, and the utmost liberality is displayed, in supplying the wants of the Government.

AND IS IT WISE or safe to set at naught
The finer feelings in our nature wrought,
That throw a livelier hue on innocence,
And give to things of earth a life intense,
Drawing a charmed circle round our home,
That nothing gross or sensual there may come?

—DANA.

COMMUNICATIONS.

For The Churchman.

Use the *Burial Office* for *me*, when I die.

Deny me not the rite the Church
  Affords her children, when I die ;
But with her office for the dead,
  Meet round the spot where I must lie.

A clay-cold pillow though it be,
  'Tis warm'd and soften'd by the thought,
My Mother makes that bed for me,
  The Church my blessed SAVIOUR bought.

'Tis sweet to think, when I am gone,
  This form may to GOD's house be borne ;
While there the Priest, from GOD's own Word,
  Reads of the resurrection morn.

Plac'd just before the chancel rail,
  Where children take the Bread of Heav'n,
Oh ! let this body rest awhile,
  E'er to the waiting grave 'tis giv'n.

Let all the Church prescribes be said,
  And not one word of praise or blame
Of me, escape the lips of him
  Who ministers in GOD's dread name.

When dust returns to kindred dust,
  And earth falls on the lifeless clay,
Let still the Priest assurance give
  Of a bless'd resurrection day.

Oh ! who can find more fitting way
  Than this, to lay a Christian down,
Within a Mother's care to rest,
  In hope of an immortal crown ?

Deny me not the rite the Church
  Affords her children, when I die ;
But with her office for the dead,
  Meet round the spot where I must lie.

S. L.

For The Churchman.

OUTWARD AND VISIBLE RELIGION.

There are some principles so thoroughly pervading the Bible, that if what is said in support, illustration, and enforcement of them, and in reference to them as of unquestionable truth, were taken from that Book, it would be quite a different volume ; and have justly applied to it the very marked language of St. PAUL in Galatians i, 6, 7, "another gospel, which is not another"; that is, a system which, however it may be called the gospel, and be thrust into the place of the gospel, is not a gospel, but a counterfeit.

Prominent among these principles, is the recognition of human free-agency in all GOD's dealings with men. They are taught that if they would enjoy His blessings, they must seek them in the right way, receive them with proper dispositions of mind and heart, and use them towards their proper ends. This is true in spiritual as well as temporal things. If men would enjoy the grace and mercy of GOD, and attain to the salvation of their souls, they must discharge certain duties which He is pleased to make conditions and means of grace, mercy, and salvation.

They who are not well informed, or not duly thoughtful, of what the gospel is, are apt to fancy that this view is inconsistent with the clear gospel teaching that there is no merit in man, and no virtue inherent in aught that he can do. Some, too, professing and calling themselves christians, and perhaps particulary pious christians, or at least advocates for a superior grade of piety, are so uncharitable as falsely to charge those who hold to man's indispensable duty to perform the conditions, and use the means, of grace, mercy, and salvation, with ascribing merit to him and his works.

All this is wrong. A poor unfortunate man comes to me for assistance. I am desirous of helping him ; but not to encourage him in idleness. I have no work to give him which is of any value and importance to myself; and he is unable to do work enough to earn the amount absolutely necessary for his relief and comfort. I set him at work on something worthless to myself, and of which the properly proportioned remuneration would fail entirely of meeting his necessities. I promise him, however, a compensation largely beyond the value of his labour. That labour becomes the condition to be performed, and the means to be used, by him, in order to his enjoying the promised reward—a reward to which his work could, of itself, give him no possible claim. *My promise*, however, gives him a claim, and binds me to meet it. But the promise was entirely free and voluntary on my part ; and so, of course, was the obligation under which it laid me.

This illustration may show how the gospel, in requiring of men the use of means, and performance of conditions, in order to their enjoying the grace, mercy, and salvation which it provides and offers, by no means attributes merit to them and their performances, or interferes with the entire freeness of divine love, and its being, in the justification and attendant unspeakable blessings which it imparts, entirely *of grace*.

The first and most comprehensive and indispensable requisite of the gospel, as a means and condition of grace, mercy, and salvation, is *faith*—not merely the intellectual faith which gives assent on reasonable evidence ; nor the dead faith which produces no good fruits ; nor a faith which merely produces confidence and assurance, however strong ; but that faith which is a moral act ; which springs from a disposition and desire to believe ; which fixes on the great facts and teachings of the gospel, as the object on which it is lovingly set ; which carries with it a just appreciation of all the obligations imposed by that gospel ; and which enlists the willing and devoted service of the moral agency to fulfil those obligations.

This is the faith to which the promises are made. And why ? Not because it has merit—because man may offer it to GOD as a ground on which to claim His favour and blessing ; but simply because GOD, for CHRIST's sake, has been pleased to promise that if man will exercise this faith, He will accept it as a condition of mercy, make it a means of heavenly grace, and reward it with everlasting felicity.

The absence of any merit in faith—any thing which can give one a claim to GOD's favour, results not only from its insufficiency in itself, but also from the fact that the possibility of cherishing it can come only from the influence of the grace of GOD on the heart and mind. As the human soul came from GOD, so was it endowed by Him with ability to use virtuously and religiously the moral agency natural to it. This ability was lost by ADAM at the fall : he became, by casting from him the Spirit of GOD, totally depraved, so as to have no power of choosing the good and refusing the evil. It was restored to him by the intervention in his behalf of the Second Person in the Trinity. By this restoration, the penalty denounced against his sin was so far mitigated, that he was allowed still to live, in a renewed state of probation for heaven, with power to enter aright on that probation, and pass it successfully. But in consequence of his fall, his probation had to encounter appalling moral and spiritual difficulties, and to present, from first to last, a perpetual call for humility and self-abasement on account of the frailty, imperfection, and unworthiness, which are inseparable from even the highest advances in piety and virtue possible during this life. In mitigation of this otherwise discouraging state of things, the GREAT REDEMPTION procured the offer of continued and increasing influences of divine grace, as the reward of man's availing himself of its *preventing** influences, by duly using the appointed means of grace.

The generations of ADAM's descendants have been born in this redeemed nature. Every man is, by grace, in a state of probation for heaven. Every man has, by grace, ability to enter rightly on that probation, and pass it successfully. The probation includes the use of means, and performance of conditions. These will never, indeed, raise him, in this life, to perfection, nor invest him, nor be themselves invested, with merit in the sight of GOD : but they are appointed by Him as the way of seeking and enjoying His grace and favour—worthless in themselves ; but of unspeakable value through CHRIST.

Thus we may have, and have to our unspeakable comfort, and to our justification with GOD, and our salvation through His mercy, the faith which the Gospel requires.

To be, however, the faith *which the Gospel requires*, it must be a free and willing act of the moral agency—a spontaneous surrendry of the heart and mind to GOD—a cordial submission to the Gospel—*a good work.* Whatever value the Gospel attributes to faith, it attributes to a good work : for the essence of good works is in the heart : unless that is right, no outward performances are good in the full gospel sense : if that is right in principles, dispositions, affections, devotion, these are good works. Outward actions, as well as actions of heart, are required of us as means and conditions of salvation. They are the natural and necessary issues and evidences of genuine evangelical faith. To urge them as necessary to salvation, is no more to plead for their merit and inherent efficacy, than to urge faith is to plead for its merit and inherent efficacy. It is evident unto all men diligently reading Holy Scripture, that GOD requires of us, if we would please Him ; be justified, or acceptable, with Him ; and be saved by Him ; that we have true faith, and that we render obedience to his moral law, and to His requisitions respecting His Church, and our obligations to true evangelical piety therein. We take too much upon ourselves—we hazard our souls by the presumption—when we venture to judge between GOD's requisitions, and pronounce some more important and binding than others, and think that if we comply with some, that is a dispensation from others. This strikes at the very root of the Gospel, and is the natural heart's proud replying against GOD. The true Christian is fearful of this and scrupulously avoids it. He would be wholly CHRIST's—gladly surrendering himself to the faith, the piety, and the morals of the Gospel. The Church, its ministry, sacraments, and worship, he cannot consider as mere formal matters. He regards them, because they are of the Gospel, as of the essence of that true spiritual religion which the Gospel requires. He cannot think any spirit right with GOD, which is not subdued into humble and faithful conformity to all the SAVIOUR's requisitions touching the Church, ministry, sacraments, and worship, which He has appointed. OUTWARD AND VISIBLE RELIGION, therefore, as set forth in the Gospel, and by it incorporated with the Church, he regards as necessary to his enjoying the great and precious blessings of evangelical faith and piety, to his being justified by GOD's mercy, and sanctified by His grace, and saved through CHRIST eternally.

"The conclusion of the whole matter" is, that there can be no true evangelical piety, except the heart be under the control and influence of the genuine faith of the Gospel ; and that no faith *is* the genuine faith of the Gospel, which does not incite to walking in all the comments and ordinances of the LORD ; whether in principles and affections to be cherished, in moral duties to be discharged, or in the sacraments, ordinances, and services of the Church to be observed. GOD has been pleased to unite the outward and visible with the inward and spiritual, in the religion which He requires of us. Therefore both are to be held as necessary to salvation. Neither is true religion without the other. B. T. O.

* The proper meaning of *preventing*, is, *going before*, and it refers, in this connection, to that grace of GOD which goes before, or anticipates, man's use of means, and enables him to use them. This grace is, by GOD's mercy, attached to our very nature, as redeemed in ADAM.

TO ——

O wayward child ! could not such love,
  As ne'er in other hearts had grown,
Incline thy soul to things above,
  And keep thee pure—though thou alone ?

O wayward child ! my fondest prayer
  For thee at eve and morn hath been ;
And many a thought and anxious care,
  To guard thy path from youthful sin.

Though thou mayst smile, my spirit sad
  Must mourn thy sacred vows forgot ;
If mirth and music make thee glad,
  And gentle counsels move thee not.

O wayward child ! could pleasures bring
  Such bliss as rites of holy tide ?
Or in the dance more rapture spring,
  Than from thy place at JESUS' side ?

Were mine alone the grief, the pain,
  The wounded breast might still repine,
Yet would I chide thee not again,
  Forgiveness were already thine :

But dearer care than mine denied,
And purer love so rudely tried,
Demand a "broken contrite heart,"
And love renewed in every part.

O, if the flock to me once given,
To guide by work and word to Heaven,
Through my lone fault, should lose the way,
How shall I answer in "That Day" ?

Good Shepherd, kindly keep us all,
Obedient to Thy watch and call :
Who feeds Thy sheep hath need to say,
"Blest JESUS, save me, lest I stray" !

W. A. W.

March 15, 1854.

LETTERS FROM CALIFORNIA—No. 6.

SAN DIEGO.

With some difficulty, we procured to-day something like a large farm wagon, to ride out to the Mission of San Diego. It is about six miles back in the country, our road being most of the way through a perfectly level valley, between the hills. Just beyond the town of San Diego, stands a single palm, which is the only tree to be seen, for miles, in any direction. The country, like the hills about the Playa, is covered with low bushes.

California was, a century ago, almost entirely divided among these Missions, founded by the Romish orders, chiefly Jesuits and Francescans, who claimed all the arable land for miles around their residences, and which was cultivated for the Fathers, by the Indians who were under their influence. They held these lands merely as guardians of the Indians, though their care was often anything but disinterested. Some years ago, these possessions were most of them sequestered by the State, and the Mission buildings are generally falling to ruin. Still, these old Fathers settled themselves with great judgment. They chose fine locations, erected solid buildings, and, by planting immense numbers of fruit trees about them, did much to advance the agricultural interests of the country.

The Mission of San Diego originally comprehended a large tract of country, embracing in its jurisdiction several minor missions under its control. The buildings are on a side hill, having an extensive view down the valley, and are substantially built of *adobe*. In the centre, is a fine large church, which they are preparing to transform into barracks for the soldiers. It is finely proportioned, with an air of stateliness, while the remains of the pulpit, solidly built of *adobe*, cemented over, its steps still perfect, with the chancel, and its cross sunk into the wall above where the altar once stood, rendered its present desecration more melancholy. The low grounds around the Mission are covered with old olive trees, the remains of the orchards originally planted by the priests.

I had the pleasure, here, of meeting with the Rev. Mr. REYNOLDS, the first clergyman of this Diocese whom I had seen. He had been prevented from fulfilling his usual engagement in San Diego, the preceding Sunday afternoon, so that I had not before become acquainted with him. An hour was also passed pleasantly, with the family of one of the gentlemen attached to the Army, to whom, as well as, on subsequent occasions, to the Commanding Officer of this port, we have been indebted for acts of courtesy and politeness.

To-day, one of the steerage passengers, quartered in town, died of the Isthmus fever. Poor fellow, he had just escaped the perils of the sea, to meet his end on land. He was from the western part of Pennsylvania, and not being a Romanist, they came to me to perform the funeral service. Some distance from the town, there is a little enclosure, set apart for the interment of foreigners, and thither, towards evening, about a dozen of his late comrades carried him, when I read the service, which committed his body "earth to earth." He had been to California once before, but was now going out again, to make arrangements, preparatory to bringing out his family for a permanent residence.

In the course of the morning, I had, too, witnessed the funeral of an Indian child, in the Romish burying ground. The coffin was covered with a gay-coloured paper, of the kind with which we paper our walls. The relatives crouched down on the ground, around the grave, while the Padre read the service, and sprinkled the holy water, and not a sound was heard, until he had finished the prayers and turned to go. Then they burst forth at once, with one wild wail of grief, and all rushed forward to throw the first earth into the grave with their hands.

Thursday morning, Jan. 26th, arrived the summons for us to repair to the *Columbia*, which was ready to sail for San Francisco, and with regret we took leave of our kind hosts, the BANDINIS, by whom we had been entertained for six days, with a generous hospitality. Upon reaching the *Playa*, we found that the *Golden Gate* was lying in the inner harbour, having been got off the day before. Fortunately, during this week, had occurred the Spring tides, when the water rises to a greater height than at any other time. Availing themselves of this as the tide rose every night, by carrying out anchors, and having hawsers on board the *Columbia* to pull them, she was at length floated off, though leaking badly. We had been accustomed to watch her progress anxiously, during the past week, every morning early climbing a hill back of the town, from which we could see her, though ten miles distant. Here, by taking several ranges with objects near us, we could judge how far her position had changed during the night. She was now anchored, with the hulk, into which her cargo had been discharged, by her side, and the *Columbia* (which looked like a mere lighter, in comparison with the *Golden Gate*) next to it. After repairing the principal leaks, she managed to reach San Francisco about a week after our own arrival, and was sent up to Benicia, to be placed on the dry dock and repaired. It was a result which few expected or hoped for, at the time we left her, when it was generally supposed she could not be moved and would have to be dismantled.

We were rowed out to the *Golden Gate*, and, after a pleasant dinner with Capt. ISHAM, in the evening we were transferred to the *Columbia*, which sailed for San Francisco. After we had got under way, one of our cabin passengers, a Mr. GIBSON, was found to be missing. As he was known to have gone to bed on board of the *Golden Gate*, under the supposition that we should not sail till morning, his absence created considerable amusement, on the supposition that he had overslept himself, and would be annoyed next morning at finding himself left behind. We subsequently learned, that the next morning he was found lying senseless in the hold of the hulk. To reach the *Columbia*, it was necessary to descend a plank from the *Golden Gate*, and cross the deck of the hulk to the other side where our steamer was lying. The hatches of the hulk were open, and Mr. GIBSON must, in the darkness, and perhaps confusion of being just roused from sleep, in crossing, have fallen down a distance of twenty-two feet. There he lay, undiscovered, from nine in the evening until early the next day. One side of his head was almost crushed in and his shoulder broken. He was removed to the *Golden Gate*, where every attention was shown him, but he lived only three hours. He was the one who came to me, a few days before, to make arrangements for the funeral of the passenger we buried at San Diego, and now he was laid by his side.

The *Columbia* was, of course, excessively crowded, not being intended for one-third the number of passengers which were now on board of her. Yet the weather proved to be calm, so that the few days on board of her passed without inconvenience. The most dangerous part of the passage is through the channel of Santa Barbara, which is only a few miles wide, with the coast on one side, and a chain of rocky islands on the other. It is said, there is a variation of the compass there, owing to some local attraction, which renders it useless in passing through this channel. Here it is generally foggy, so that steamers run great risk in getting through. In this way, the steamer *Winfield Scott* was lost, during the last month, the Captain having mistaken his position, and driven her with a full head of steam on one of these islands, where the passengers remained, under tents, for several days before they were taken off. As it was bright sunlight when we passed, we saw the wreck at a distance, the bows resting high on the rocks.

Sunday morning, the 29th, being the fortieth day since we left New York, terminated our voyage. As day was breaking, we found ourselves off the harbour of San Francisco. From its opening, it is a distance of several miles to the inner harbour, forming one of the most magnificent places for shipping in the world. As we approached, a gun was fired from the steamer, which echoed far and wide over the hills, on which the city is built. The first thing which struck us, was the crowd of shipping at the wharves, reminding us of the wharves of New York. Another gun was fired, as we drew nigh the pier, when, early as it was, crowds were seen pouring down from the city. In addition to the large number of passengers, whose friends were anxiously expecting them, after so protracted a voyage, many came to learn the result, with regard to the *Golden Gate*. As we touched the pier, a letter was passed on board to me, from the Vestry of Trinity church, stating that a Committee had been appointed to meet us on our arrival, and to conduct us to lodgings, which had been provided. A few moments after the plank was out, a member of the Committee was on board, introducing himself to us, and thus, through their considerate kindness, our arrival was deprived of that desolate feeling, which cannot but accompany one who comes, for the first time, to a strange place where there are no familiar faces.

W. I. K.

For The Churchman.

A Bill of Rights for the Church, a Recipe to Increase the Ministry.

MR. EDITOR : You remember that the last New York Convention came very near passing a canon, that would have rendered an appeal to the civil courts, in an ecclesiastical case, an offence. Fortunately they did not do so. For it would have been not only voidable, but void. Wherever a fact is in dispute, any man in Massachusetts may apply to a jury, and so he may anywhere in the United States, *under the constitution of the United States*. I doubt if any thing, except an arbitration under the rules of a court, in the case of an action actually pending in that court, will prevent a man resorting to a jury, either directly by *mandamus* (or some such legal process, whereby a court, on petition of a party, assumes jurisdiction of a case pending elsewhere), or indirectly, by a suit for damages. And if, in a suit for damages, the plaintiff has been injured by illegal evidence, or has been punished for any offence not "*fully and plainly, substantially and formally described to him*", the Court, and all concerned in such injury or punishment, would be held as trespassers *ab initio*, even if their jurisdiction had been assented to by the plaintiff.

In the recent case, therefore, of the Rev. O. S. PRESCOTT, in Massachusetts, the Bishop and Court are in the power and at the mercy of the injured man, who, fortunately for them, is not willing to make a public example. But the bad precedent exists, and with such men as several whom I could name in the Church, it would no doubt be seized upon as an holy poker, to be heated and applied to any unprotected clergyman, suspected by their self-constituted inquisition of Tractarianism.

This, however, is not the only case I have in view. It is bad enough, to be sure. A man is indicted for stealing a pig ; there is no evidence against him, and no pig has been stolen ; but in the course of the investigation the accused claims the right to marry his grandmother, and for that claim the jury bring him in guilty of larceny ; and the judge, instead of reprimanding the jury, orders the verdict to be recorded, and pronounces sentence !

In reading the admirable pamphlet lately printed, upon the subject of the trial (or rather condemnation without trial,) of the Rt. Rev. H. U. ONDERDONK, a still greater enormity is disclosed. A man confesses certain specifications in schedule A. A court is commissioned and due process is had ; whereupon the defendant is found guilty of all and singular the several specifications contained in schedules A, B, C, and D. When the unfortunate victim applies to the Court for relief, on the ground that he never heard of schedules B, C, and D ; one of the grand inquisitors refuses the application, on the plea that the defendant has never expressed any penitence for schedules B, C, and D ; and, to justify his severity, insinuates that the appellant had better devote the remainder of his life in doing penance for several other schedules, E, F, and G, not hitherto exhibited.

I feel confident that it is only by such unlawful grapplement of power, that the Detractarian party can ever hope to crush those, who are true to the standards of the Church. The recent missile of Dr. STONE, like the tail of the rattlesnake, gives us fair warning, that they feel it to be an instinctive duty to bruise our heels ; but as it is conceded on all hands that we adhere "*grammatically*" to the strict boundaries of the old straight path, and as that is beyond the range of their fangs, the problem is, *how to reach us ?* The solution is, *invade the path.*

Persecuted clergymen must therefore either possess nerve (and borrow money) so as to be able to resort to the civil tribunals, or the ecclesiastical law must pronounce for itself some of those humane and heavenly principles, which constitute the protection of innocence, the safeguard of liberty, and the evident tokens of perdition to unrighteous judges and contentious men. The Rt. Rev. Bishop POTTER, in his opinion upon the first and second presentments against the Bishop of NEW JERSEY, has signalized the importance of the adoption of some of these principles ; the admirable pamphlet above referred to, demonstrates that they are indispensable, if we would secure common justice ; and the late attempt in the Convention of the Diocese of Massachusetts to reverse the rules of evidence, and introduce the procedure of the Star chamber and Inquisition, indicates the unscrupulous avidity, with which certain men will avail themselves of every chance to make havoc of the Church.

Now I would not contend with the rabid party. I would act merely on the defensive. But I would fortify myself with something whereby the deputies could implead. The true Church party (if indeed we can be called a party) need not fear the snake in the grass, because it does not go into the grass ; but if the enemy should sow tares in the path, there the snake might hide. We do not seek the uppermost rooms ; we need not repine at the loss of votes, the packing of courts, the sifting out of committees, the fabrication of majorities, nor tremble at the noise of those men, who cause contentions in the Church. We can mark them and let them alone, as EPHRAIM was let alone. But we need the law and the testimony. Let us not then put ourselves in danger of being called in question for the uproar, which these unquiet men are making. Let us show them their chain, which is the Prayer Book, and then they will not worry the sheep. If such men as the author of the admirable pamphlet, which I have referred to,—the author of a Treatise on the Law of the Church,—and the Rt. Rev. Prelate, to whose learned opinion I have adverted, could be induced to present a summary statement, of some of those few fundamental and inalienable rights, which we hold in common as freemen and free Churchmen, the rabid party would soon find that they could proceed no further.

The extortation of pledges, other than those specified in the Book of Common Prayer, Homilies, and Canons, is a great grievance in the Church, and is practiced to a most criminal and oppressive extent, towards candidates and missionaries, and nothing but the late canon of the last General Convention has exempted Parish Priests from its tyrannical vetoes.

Pledges, not required by any rule of the Church, are not unfrequently imposed upon laymen also, according to the caprice of the clergyman ; and parents, presenting their children for Baptism or Confirmation, have sometimes found themselves confronted with an *extempore* code of semi-asceticism stolen from the sects.

Parishes are placed under the ban of Episcopal *ignorance*, in cases where no legal cause of complaint has been furnished, or can be defined ; and there is no mode of compelling a recusant diocesan to perform his vows in such a case, if he choose to claim his privilege and stand mute. Nor can a parish call in the aid, in such case, of a less pragmatical diplomatist.

We need therefore, in the Church, to accompany our Constitution and Canons, a Declaration of Rights, asserting the equality of all Bishops, of all Priests, of all Deacons, and of all baptized laymen respectively ; the equality of all Parishes, and the equal title of all to the respective privileges belonging to each respectively. The punishment of offenders, who should presume to withhold any such privileges, or to deprive any of them, except on trial according to law,—and of all who should place unauthorized regulations, as prerequisites to Baptism, Confirmation, or Communion,—should be declared due. The *truly* evangelical laws of evidence, GAMALIEL's law of judgment, and, above all, CHRIST's law of bearing witness of evil, instead of striking for imaginary evil, together with St. PAUL's especial rules for rebuking elders, and for the amount of testimony, should be assumed.

I blush to say that in Massachusetts, a late ecclesiastical trial has demonstrated the necessity of asserting so self-evident a principle as this, that a man indicted for one offence must not be tried or condemned by the court for a different one. The burden of proof, the liability of the accusers for their facts, and the exclusion of all except written laws, might answer the purposes of justice in all the dioceses ; but, for the purposes of mercy, a temporary clause might be required in Virginia. F.

THE LONDON TIMES ON THE PEACE DEPUTATION.—The peace deputation to the Czar of Russia, on the part of the English Friend's Peace Society, have been sending home some glowing accounts of the imperial courtesy and condescension of NICHOLAS. The English papers are disposed to ridicule the well-intentioned efforts of the proverbially peace-loving Quakers. The voice is all for war, in England, just now, and no one in the hurly-burly of English warlike bluster is allowed to have his thoughts turned on peace, and, of course, the Peace Society, with its messages of mercy, gets no sympathy from John Bull, now that he is stripped for the fight.

The London *Times*, joining in with the general martial chorus and stir, hustles the Quakers in this wise. The writer is referring to the accounts sent by Messrs. PEASE and STURGE to England of their reception at St. Petersburgh.—*Evening Post.*

"There was plenty of flummery, plenty of hand-shaking, plenty of civility ; but very little in the way of substantial satisfaction. Nothing more could have been expected. Fanaticism of any kind is not without its element of respectability. Whether it be the poor Hindoo who casts himself under the car of Juggernaut, or the Roman devotee who may be seen literally 'shinning' on bare knees up a long flight of stone steps, or the howling or dancing dervishes of Constantinople, who yell or reel their way, as the case may be, into the bowers of eternal bliss, there is always something respectable about honest fanaticism.

"We should not, however, lose sight of the fact, that madness of this kind has its ridiculous and its mischievous side. Nothing could well be more ludicrous than an attempt on the part of three Quaker gentlemen to stop the aggressive career of a half-mad Emperor by civil speeches and ethical points. It would have been just as much to the purpose had Lord HARDINGE dispatched, in place of the Guards who left London yesterday morning, three elderly ladies, with three little squirts to extinguish the fire of the Russian batteries on the Danube, by an animated trickle from their hydrostatic ordnance. There was no question of the sublime—the whole proceeding was purely ridiculous. When the Sabine women let down their back hair and rushed in between the rival armies, we could have sympathized with their feelings, and certainly, had we been present, we should have grounded arms, and owned the power of the intervention. There was the case of the poor Archbishop of PARIS, too, at the June barricades. We must not, however, lose sight of the important distinction, that the venerable priest advanced fearlessly into the heat of the fire. Cannon were roaring and bullets hissing about his ears when he stepped forward to still the unholy fray. Now, when we see the three Quakers who have gone to St. Petersburg, give such an evidence of sincerity as this—when they have fallen victims to their righteous zeal, and their three bodies are brought home to us in three casks of rum—we promise them that we will shed salt tears over their untimely fate. Meanwhile, we must be pardoned for remembering that their martyrdom hitherto has been confined to a cold and tedious journey, at an inclement season of the year, with a comfortable hotel, French cookery, and an Emperor at the end of it. How many are there among our countrymen who would not, with the greatest alacrity, undergo similiar toils for a similiar result ! Half an hour's interview with a real Emperor—the consideration accorded to apostles—honeyed words from the Empress, and a world of fine things besides ! Were ever broad-brim, stiff collars, and unstarched collars, so honored since PENN was a little boy ? It is impossible, in conscience, to say otherwise of these missionaries than that, if they do hold commissions in the army of martyrs, at least they are unattached.

We said, however, that this species of fanaticism is mischievous as well as ridiculous. Every principle is mischievous which leads men to place reliance on visionary hopes and feelings. If a man, in burglarious times, were to fasten his doors with long sixes, in place of iron bolts, relying on the special interposition of Providence, he would, in all probability, see cause to regret that, in the exercise of his discretion, he had adopted such a course. Providence has endowed man with prudence and foresight, that those qualities may be called into action as occasion may arise. Would any but a madman shut his eyes wilfully before crossing the road at Charingcross, and rely upon some metaphysical protection ? The mind has its senses as well as the body, and we may not with impunity neglect the laws of our nature. If the pure insanity of these peace-praters were to become general, the probability is that ere six months were out this island would be covered with ashes, and the name of Englishman be blotted out from the records of history. Nothing but the absurd minority in which the peace agitators stand, could prevent their movement from being one of the most dangerous description. They can do no harm, only because they are too few. Meanwhile it is a satisfaction to know, that although Europe is to be involved in a sanguinary war, and that the peace mission has been ineffectual to avert such a calamity from our heads, yet that Mr. STURGE's health has been sensibly benefitted by the trip. That information is very gratifying indeed—quite a set-off against much prospective calamity.

"To conclude, we would ask as many of our readers as have ever visited Epsom on the Derby-day, if they ever saw the great race contested without the occurrence of the following phenomena ? Expectation is strained to the highest point, and necks to their extremest length ; a murmur runs that Purple and Black Jacket are rounding the corner first. The spectators hold their breath and the policemen clinch their truncheons, when a couple of curs squeeze on to the course between the legs of the crowd, and entertain them with the spectacle of their friendly contest in speed. We sadly fear that the peace deputies are like those little dogs ; but the Czar will yet engage in a contest more serious than that of the Derby-day, although they have done all that little dogs can do to throw ridicule on the war."

FOR THE YOUNG.

THE MATCH GIRL.

Little Gretchen, little Gretchen
Wanders up and down the street,
The snow is on her yellow hair,
The frost is at her feet.

The rows of long dark houses,
Without, look cold and damp,
By the struggling of the moonbeam,
By the flicker of the lamp.

The clouds ride fast as horses,
The wind is from the north,
But no one cares for Gretchen,
And no one looketh forth.

Within those dark damp houses
Are merry faces bright,
And happy hearts are watching out
The old year's latest night.

The board is spread with plenty,
Where the smiling kindred meet,
But the frost is on the pavement,
And the beggars in the street.

With the little box of matches,
She could not sell all day,
And the thin, thin tattered mantle
The wind blows every way;

She clingeth to the railing,
She shivers in the gloom,—
There are parents sitting snugly
By firelight in the room;

And groups of busy children,
Withdrawing just the tips
Of rosy fingers, pressed in vain
Against their bursting lips,

With grave and earnest faces,
Are whispering each other,
Of presents for the new year, made
For father or for mother.

But no one talks to Gretchen,
And no one hears her speak,
No breath of little whisperers,
Comes warmly to her cheek;

No little arms are round her,
Ah me! that there should be,
With so much happiness on earth,
So much of misery!

Sure, they of many blessings,
Should scatter blessings round,
As laden boughs in Autumn fling
Their ripe fruits to the ground.

And the best love man can offer
To the God of love, be sure,
Is kindness to His little ones,
And bounty to His poor.

Little Gretchen, little Gretchen
Goes coldly on her way;
There's no one looketh out at her,
There's no one bids her stay.

Her home is cold and desolate,
No smile, no food, no fire,
But children clamorous for bread,
And an impatient sire.

So she sits down in an angle,
Where two great houses meet,
And she curleth up beneath her,
For warmth, her little feet.

And she looketh on the cold wall,
And on the colder sky,
And wonders if the little stars
Are bright fires up on high.

She heard a clock strike slowly,
Up in a far church-tower,
With such a sad and solemn tone,
Telling the midnight hour.

Then all the bells together
Their merry music poured;
They were ringing in the feast,
The Circumcision of the Lord.

And she thought as she sat lonely,
And listened to the chime,
Of wondrous things that she had loved
To hear in olden time.

And she remembered her of tales
Her mother used to tell,
And of the cradle songs she sang,
When Summer's twilight fell:

Of good men and of angels,
And of the Holy Child,
Who was cradled in a manger,
When Winter was most wild;

Who was poor, and cold, and hungry,
And desolate, and lone;
And she thought the song had told her,
He was ever with His Own.

And all the poor and hungry,
And forsaken ones are His:
"How good of Him to look on me,
In such a place as this."—

Colder it grows, and colder,
But she does not feel it now,
For the pressure at her heart,
And the weight opon her brow.

But she struck one litle match
On the wall so cold and bare,
That she might look around her,
And see if He was there.

The single match has kindled,
And by the light it threw,
It seemed to little Gretchen
The wall was rent in two;

And she could see the room within,
The room all warm and bright,
With the fire-glow red and dusky,
And the tapers all alight.

And there were kindred gathered
Round the table richly spread,
With heaps of goodly viands,
Red wine, and pleasant bread.

She could smell the fragrant savor,
She could hear what they did say,
Then all was darkness once again,
The match had burnt away.

She struck another hastily,
And now she seemed to see,
Within the same warm chamber,
A glorious Christmas-tree;

The branches were all laden,
With such things as children prize,
Bright gifts for boy and maiden,
She saw them with her eyes.

And she almost seemed to touch them,
And to join the welcome shout;
When darkness fell around her,
For the little match was out.

Another, yet another she
Has tried, they will not light,
Till all her little store she took,
And struck with all her might.

And the whole miserable place
Was lighted with the glare,
And lo! there hung a little Child,
Before her in the air.

There were blood-drops on His forehead,
And a spear-wound in His side,
And cruel nail-prints in His feet,
And in His hands spread wide.

And He looked upon her gently,
And she felt that He had known
Pain, hunger, cold and sorrow,
Ay, equal to her own.

And He pointed to the laden board,
And to the Christmas-tree,
Then up to the cold sky, and said,
"Will Gretchen come with Me!"

The poor child felt her pulses fail,
She felt her eye-balls swim;
And a ringing sound was in her ears,
Like her dead mother's hymn.

And she folded both her thin white hands,
And turned from that bright board,
And from the golden gifts, and said,
"With Thee, with Thee, O Lord."

The chilly Winter morning
Breaks up in the dull skies,
On the city wrapped in vapor,
On the spot where Gretchen lies.

The night was wild and stormy,
The morn is cold and grey,
And good church-bells are ringing
Christ's Circumcision day.

In her scant and tattered garment,
With her back against the wall,
She sitteth cold and rigid,
She answers not their call.

They have lifted her up fearfully,
They shuddered as they said,
"It was a bitter, bitter night,
The child is frozen dead."

The Angels sang their greeting,
For one more redeemed from sin;
Men said, "It was a bitter night,
Would no one let her in?"

And they shuddered as they spoke of her,
And sighed;—they could not see,
How much of happiness there was
With so much misery.

—*From the Baron's Little Daughter.*

AMY, THE CHILD.

I found the story of Amy, the Child, in an old German pocket-book.

One Sunday afternoon, in Summer-time, the village children went into church to be taught their catechism. Among them was Amy, the shepherd's step-daughter, some seven years old. She was a tender-hearted child; and when the clergyman, after speaking of our duty towards our neighbour, said, "All people who would please God, must do good according to their means, be those means ever so little," she could not refrain from weeping.

For Amy was very poor, and felt innocently pursuaded that she had no power whatever to gladden by her love or kindness any earthly creature; not even a lamb, or a young dove. She had neither, poor child.

So, Amy came out of church with sadness in her heart, thinking that God would take no pleasure in her, because (but that was only her own idea) she had never yet done good to any one.

Not wishing that her eyes, now red with weeping, should be seen at home, she went into the fields, and laid herself down under a wild rose-bush. There, she remarked that the leaves of the shrub, tarnished with dust, were dry and drooping, and that the pretty pink blossoms looked pale and faded; for there had been no rain for a very long time.

She hastened to a brook that flowed by at no great distance, drew water in the hollow of her hand (for cup she had none), and thus toilfully and by slow degrees, often going and as often returning, she washed the dust away from the languishing rose-bush, and so refreshed its roots by the timely moisture, that soon it reared itself again in strength and beauty, and joyfully and fragrantly unfolded its blossoms to the sun.

After that, little Amy wandered on by the side of the brook in the meadows, whence she had obtained the water. As she gazed upon it, she almost envied the silver stream, because it had been able to do good to the rose-tree.

On what she herself had done, she did not bestow a single thought.

Proceeding a little way further, she observed a great stone lying in the bed of the narrow brook, and so choking up the channel that the water could only struggle past it slowly; and, as it were, drop by drop. Owing to this obstacle, all the merry prattle of the stream was at an end. This grieved Amy on the water's account; so, with naked feet she went into the stream, and shook the heavy stone. Some time elasped before she could move it from its place; but, at length, by tasking all her strength, she rolled it out and got it to remain on the top of the bank. Then the streamlet flowed merrily by, and the purling waves seemed to be murmuring thanks to the gentle child.

And onward still went Amy, for at home she knew there was no one who cared to inquire after her. She was disliked by her step-father, and even her own mother loved the younger children much better than she loved her. This constituted the great sorrow of Amy's life.

Going far about, and ever sad because she had done good to no one, she at last returned to the village. Now, by the very first cottage she came to, there lay, in a little garden, a sick child, whose mother was gone to glean in the neighbouring fields. Before she went, however, she had made a toy—a little windmill put together with thin slips of wood—and had placed it by her little son, to amuse him, and to make the time appear shorter to him during her absence.

Every breath of air, however, had died away beneath the trees, so that the tiny sails of the windmill turned round no more. And the sick child, missing the playful motion, lay sorrowfully upon the green turf, under the yellow marigolds, and wept.

Then Amy stepped quickly over the low garden-hedge, heedless that it tore her only Sunday frock, knelt before the little windmill, and blew with all her might upon its slender sails. Thus impelled, they were soon in merry motion as at first. Then the sick child laughed, and clapped his little hands; and Amy, delighted at his pleasure, was never weary of urging the sails round and round with her breath.

At last the child, tired out by the joy which the little windmill had given him, fell fast asleep; and Amy, warned by the evening shadows which began to gather round her, turned her steps towards home. Faint and exhausted was she, for since noon she had eaten nothing.

When she reached the cottage door, and stopped there for a moment with beating heart, she heard her step-father's voice, loud and quarrelsome, resounding from within. He had just returned from the alehouse, and was in his well-known angry humour, which the least cause of irritation might swell into a storm. Unfortunately, as Amy, trembling, entered the room, her torn frock caught his eye. His passion was kindled at the sight. Roused to fury in a moment, he stumbled forward, and, with his powerful fist, struck the poor little child on the forehead.

Then Amy bowed her head like the withered roses in the field; for the blow had fallen upon her temple. As she sunk, pale and dying, to the ground, her mother, with loud lamentations, sprang forward and kneeled beside her. Even the stern and angry man, suddenly sobered by his own deed, became touched with pity.

So, both the parents wept and mourned over Amy, and laid her upon her little couch in the small inner chamber, and strewed round her green branches, and various kinds of flowers, such as marigolds and many-coloured poppies; for the child was dead!

But, while the parents bitterly reproached themselves, and wished they had been kinder to poor Amy, behold a wonder!

The door of the chamber gently opened, and the waves of the Brook which Amy had set free, came gently rippling by, in the stillness, and sprinkled the mouth and eyes of the dead child. The cool drops flowed into her veins, and once more set the arrested blood in motion.

Then she again unclosed her eyes, which so lately had been dim and motionless, and she heard the soft waves, like gentle voices, murmuring these words in her ear:

"This we do unto thee, in return for the good thou didst unto us."

Yet, a little while, and the chamber was again stirred by the presence of some kindly power.

This time it was a gentle Breeze which entered with softly fluttering wings. Tenderly it kissed the forehead of the child, and lovingly it breathed its fresh breath into her bosom.

Then Amy's heart began to thrill with quicker life, and she stretched out her hand to the many-coloured flowers, and rejoiced in their beauty.

And the Breeze softly said:

"I bring thee back the breath, which thou didst expend upon the sick child's pleasure!"

Then, Amy smiled, as if she were full of bliss.

When the Breeze had ceased to murmur its soft words, an Angel came gliding in, through the low door of the little chamber, and in his hand he held a garland of fresh fragrant roses. These he laid against the cheek of the pale child; and lo! they restored to it the hues of life, and they bloomed again. And the flowers seemed to whisper:

"This we do unto thee, in return for the good thou didst unto us!"

And the Angel kissed Amy on the forehead, eyes, and mouth; and then came life back to her in its strength.

And the Angel said to her:

"Forasmuch as thou hast done good according to thy means, and thou knewest it not, therefore shall a tenfold blessing rest upon thee!"

For The Churchman.

THE EASTERN QUESTION.

BY THE RT. REV. HORATIO SOUTHGATE, D. D.

[CONCLUDED.]

We now begin to see the real foundation of the difference between Russia and Turkey, and the true nature of the question at issue. Russia has been acknowledged, for more than a century, as the nearest friend of the Greek Church. She has been empowered, by treaties with Turkey, one of which, that of Kainarji, bears date 1774, to represent the interests of the Greek Church to the Porte, and to appear in defence of its rights; that is, she has been allowed *to make representations to the Porte of whatever she thought might concern the welfare of the Greek Church*, and the Porte promised by that treaty, to lend a friendly ear to her representations. This is the whole extent of the concession hitherto made to *her*. Under this concession, she has always, at least since my own acquaintance with Turkey began, she has always been forward to do all in her power to defend the interests of the Greek Church, to represent them to the Porte, and to urge them upon the Sultan's attention. She has done this informally, as the nature of her contract with Turkey allowed, as a friend of the Greek Church, and as an ally of the Sultan. But she has never assumed, as she had no acknowledged right to assume, the character of "Protector of the Greek Church." That title has never been accorded to her by the Porte; and when her representations have succeeded, it has been by the influence which, at the moment, she happened to have with the Ottoman Government. Her stipulated right has been no more than has been, and is constantly, fully exercised by other Governments, (and, among others, by our own Government,) which have not the same terms of treaty with Turkey. England, Austria, Prussia, and the United States, all within my own knowledge, some of them many times within my own knowledge, have used the same privilege. Their representatives at the Porte have advised the Turkish Government with regard to the religious interests of some portion or other of the Sultan's subjects. The only difference is, that Russia has done it systematically and constantly in behalf of the Greek Church, with an eye ever open to its welfare, and under the sanction of a treaty. England, Austria, Prussia, and the United States have done it occasionally and without treaty, yet in practice quite as fully as Russia herself. Her only advantage has been that she had an acknowledged right to make representations, and they had none; but in reality the time has long gone by when any respectable Power stood in such awe of Turkey, or had such respect for her sovereignty, that it would hesitate to advise her on any subject of her internal Government on which it might please to proffer an opinion. One does it, and all do it; the frequency varying according to the occasions which they may severally have; while Turkey bears it with the exemplary patience of a Nation that cannot help itself, thanks them for their advise, makes fair promises of following it, and shirks them, when they are distasteful, in the best way that she can.

It has been said, and much importance has been attached to the alleged fact, that the Greeks themselves are opposed to this intervention of Russia in their behalf. We hear it reported that the Greek Patriarch and other Greek Bishops have requested the honour of accompanying the Sultan to the camp in the Spring. The present Greek Patriarch, Anthimos, has held the office before, and I presume he is the same with whom, during that incumbency, it was my lot to form an intimate acquaintance. If so, he is a venerable, aged man, of easy temper, of mild manners, of inoffensive conversation. He is such a man as the Porte uniformly puts into the Patriarchate when it wishes a man to its mind; for, although the Greek Patriarch is elected by the Metropolitical Synod, its action is subject to the dictation of the Government, when the Government chooses to express an opinion on the subject, and its opinion, I hardly need say, is never disregarded. In the present instance, the Patriarch was put in evidently for the present emergency. He will yield to every request of the Sultan, he will issue documents declaring his aversion to the Russian Protectorate, he will accompany His Majesty to the camp; but, through all, he and every member of the Greek Church will see, and know, that their only hope of rescue from the domination of Mohammedanism (which they hate universally with the intense hatred that a thousand years of wrongs have accumulated) lies in the advancing power of Russia. I have not a doubt that the Patriarch Anthimos, if it be he whom I have formerly seen exercising his office in full understanding with the Russian Ambassador at Constantinople, preserves an understanding with Russia still; and that though he may seem, from the necessity of the case, as he believes, to keep on good terms with the Porte, lest his people suffer from some outbreak of Mohammedan bigotry; though he may issue letters in the interest of the Sultan, which he regards as mere involuntary acts of office dictated by his Turkish Masters; and though he may proceed with His Majesty to the field of battle, of his own accord, as the newspapers say, yet of an accord preceded by a private intimation from the Porte which he dare not disregard;—notwithstanding all this, he and his whole Church are as much friends of Russia as they were a few years ago; they feel their dependence upon her as much now as they did then; and they know that if Russia fails in this contest the failure is their own, the Oriental Church will be left without protection to the mercies of the Mohammedan, the tenderest of which are cruel. The contest began in rescuing their rights, which had been violated in the matter of the Holy Places. This was a great, an inestimable favour to them. The present demand is that those and all other ancient rights of the Greek Church be secured by written compact; and to suppose, for a moment, that the Greek Patriarch and his coreligionists are opposed to an agency that proposes to accomplish this for them; an agency which has given them all the protection which they have had the last fifty years, and which gives them all that they can hope for in the time to come; that they are willing, nay, desirous, to see Russia defeated in a matter which is life and death to them, a matter in which defeat would leave them without a single remaining safeguard against the encroachments of the Church of Rome, sustained, as she is, in the East, by the Protectorate of one of the most powerful governments of Europe; is, one would think, too great an absurdity even to be transmitted by telegraph.

To return. The true question at issue is purely a Christian question; and by this aspect of it our sympathies respecting it should be mainly regulated. However, as men, we might be conscious of a certain kindliness of feeling towards the Nation which is the weaker in the contest; however natural and spontaneous this feeling may be, yet, as Christians and Churchmen, we cannot avoid, if we would view it aright, the entrance of a higher principle into the consideration. It is really a question between the Oriental and the Latin Church. Divested of all collateral issues, it is simply a question whether Eastern Christianity shall have the same kind and degree of foreign protection that is accorded to the comparatively insignificant body of those who, remaining as before subjects of the Sultan, have seceded, or are the descendants of those who have seceded, from the Oriental Church to the Papal Communion. I fearlessly avow that I do represent the true American and Protestant feeling and principle, when I say, that equal political advantages and guarantees should be granted to the two hostile Communions. If either is to have a privilege above the other, it should be in favour of the old established Christianity of the country. But even this is not asked. The demand is simply that the Greek Church be placed upon the same footing with the Papal Schism. France is the acknowledged Protector of the latter. Russia demands a similar guarantee for the former. Nay, though nearer to the Greek Church than France can pretend to be to the Latin, her demand is less than that which has been accorded to France. She does not ask to be recognized as Protector of the Greek Church, which France is acknowledged to be to the Latin sect. This is a title that covers a right to interfere, in any manner or degree, and on any subject that may have a bearing, however remote, upon the real or pretended welfare of the Papal Communion. She asks only that *the ancient and acknowledged rights of the Greek Church be secured by written guarantee*. She does not ask that this writing be in the highest form of diplomatic contract, as has been granted to France; but is willing that it be of the lowest and least formal kind that is known in international negotiation. She asks the very least that can be supposed sufficient to secure the Greek Church against the encroachments of its great enemy. Is there any injustice in all this? I confess that I cannot see it. My every feeling of truth and equity convinces me that the claim of Russia is just and moderate, and that it ought to be sustained. The Four Powers have virtually acknowledged as much in their Vienna Note, which accorded to Russia substantially what she had desired. How can they, or any of them, go to war with her upon any possible pretext, unless it be that they cannot afford to see her extend her conquests in Turkey by the acquisition of territory? This, if there be a European war, will be the only ground of it. But it presents an issue entirely aside from the right and wrong of the question in debate between Russia and Turkey. And it is well worth while to remember, in case such a war should break out, (which may God, in His mercy to the Nations, forefend!) that, upon the real point in dispute, the enemies of Russia in that war have acknowledged the rectitude of her cause, in the Note which they recommended to the Porte to adopt, and with which Russia declared herself satisfied, as answering sufficiently her demands.

But it is impossible not to foresee that a European war will, in its results, greatly affect the question upon which I have now treated. It is impossible, I suppose, that such a war should not leave Russia crippled and defeated; for, however successful she might be when opposed singly to so weak an antagonist as Turkey, there is no chance, humanly speaking, of her competing with the Navy of England and the legions of France. She will be defeated; and what thus becomes of the real questions at issue? Turkey declares that even her former Treaty with Russia, conferring, as it did, very imperfect advantages upon her as the friend of the Greek Church at the Porte, is annulled by the war. To what, then, are the Eastern Christians left? On the one hand, to the powerful enmity of France, waging a religious war upon them through the ever-active agency of the Church of Rome, and, on the other, to the uncovenanted mercies of the Mohammedan. What a dire prospect does this present for the ancient Christianity of the East! What a dire prospect for the cause of the Anglican Church in that quarter, which is, I believe, the cause of the purest Catholicity! * What a dire prospect for our common Protestantism! What a dire prospect for our whole Christianity, excepting for the Church of Rome, which will alone gain by a European war! And if there is a thought which comes over the mind, as we contemplate this possible future, with a more melancholy interest than any other, it is the thought that our dear mother land, old England, the Bulwark of Protestantism, will be found fighting the battles of Rome. For France it is consistent, it is to be expected. But for England! alas, alas, if the Cross of St. George is to be borne over the waters of the Mediterranean, not alone to carry aid and comfort to the powers of darkness which rally under the banner of the Crescent, but to inflict a wound upon the ancient Christianity of the East, from which it may never recover! Alas, alas, if in the judgment that shall come upon the Nations, it be found that England, with the faith that she has purified through fire and blood, with the memory of Martyrs clustering like a crown of glory round her head, with her primitive and Apostolic Church, derived from the pure fountain of the East, when that fountain sent abroad its clearest and most refreshing waters over other lands, England, Protestant England, the truest friend of the Reformation, shall have borne a part, and that the principal part, in sending back upon the East the curse from which she is so happily delivered, in aiding the most aggressive Church on earth in propagating, unopposed, and with every vantage for success, the corrupt faith and worship which neither our fathers nor we were able to bear!

* It is a matter well worthy of note that England, by taking side with the party that represents the Latin interests in this strife, incurs for herself and, by necessary consequence, for the English Communion, the deep and probably perpetual hostility of the Greek Church. Indeed, every religious consideration seems to be merged in her political jealousy of Russia.

Every heart has a secret drawer, the spring of which is only known to the owner.

For The Churchman.

THE OCEAN.

Roll on—thou ever changeful wave;
Bring tidings of the boisterous deep,
And of the noble sons, who brave
The waters, while they blindly leap.
'Tis thou canst search the hidden cell,
Then rise again in all thy might,
And sound aloud thy solemn knell,
As sweepeth myriads from the sight.

Oh, tell us of those sunny isles,
Where flowers bloom in richness rare,
Where nature sheds her sweetest smiles,
And beauty reigns unrivalled there!
Does mental night hang o'er those lands,
And light and truth ne'er find their way?
Then wilt thou bear from favoured strands
Tidings of joys that ne'er decay.

Oh, give us back the loved and lost,
That rest within thy cold embrace,
And forms that now are tempest-tost,
Afar, upon thy distant waste;
And when the bark glides swiftly on,
Then may thy waves be hushed to peace,
And grateful hearts break forth in song,
To Him who bids the tempest cease.

And when the storms of life are o'er,
And waves roll not, nor waters flow;
Earth, air, and sea shall be no more,
And ne'er again rude tempest's blow;
Then gently may the spirits soar,
Of those, that 'neath thy waves have lain,
To that bright world, where *all* adore
The God who rules the restless main.

Albany, March 20, 1854. Mrs. G. Loveridge.

The Emperor Nicholas.—Nicholas I, who, under such brilliant circumstances, and after the display of such invincible resolution, thus ascended the throne of Russia, and whom subsequent events have, in a manner, raised up to become an arbiter of Eastern Europe, is the greatest Sovereign that that country has known since Peter the Great; in some respects he is greater than Peter himself. Not less energetic in character and ardent in improvement than his illustrious predecessor, he is more thoroughly national, and he has brought the nation forward more completely in the path which nature had pointed out for it. Peter was a Russian only in his despotism: his violence, his cruelty, his beneficence, his ardour for improvement, his patriotic ambition, were all borrowed from the States of Western Europe. As these States were greatly farther advanced in the career of civilization than his was, his reforms were in great part premature, his improvements abortive, his refinements superficial. He aimed at doing by Imperial, what so many ardent men have endeavoured to effect by democratic despotism—to engraft on one nation the institutions of another, and reap from the infancy of civilization the fruits of its maturity. The attempt failed in his hands, as it has ever done in those of his republican imitators, as it will do in those of their successors, whether on the throne or in the tribune, to the end of the world. His civilization was all external merely; it made a brilliant appearance, but it did not extend beneath the surface, and left untouched the strength and vitals of the State. He flattered himself he had civilized Russia, because he ruled by a police which governed it by fear, and an army which retained it in subjection by discipline.

Nicholas, on the other hand, is essentially Russian in all his ideas. He is heart and soul patriotic, not merely in wish, but in spirit and in thought. He wishes to improve and elevate his country, and he has done much to effect that noble object; but he desires to do so by developing, not changing the national spirit, by making it become a first Russia, not a second France or England. He has adopted the maxim of Montesquieu, that no nation ever attained to real greatness but by institutions in conformity with its spirit. He is neither led away by the thirst for sudden mechanical improvement, like Peter, nor the praises of philosophers, like Catherine, nor the visions of inexperienced philanthropy, like Alexander. He has not attempted to erect a capital in a pestilential marsh, and done so at the expense of a hundred thousand lives; nor has he dreamt of mystical regeneration with a visionary sybil, and made Sovereigns put their hands to a holy alliance from her influence. He neither corresponds with French atheists nor English democrats; he despises the praises of the first, he braves the hostility of the last. His maxim is to take men as they are, and neither suppose them better nor worse. He is content to let Russia grow up in a Russian garb, animated with a Russian spirit, and moulded by Russian institutions, without the aid of Prussian communism or British liberalism. The improvements he has effected in the government of his dominions have been vast; the triumphs with which his external policy have been attended, unbounded; but they have all been achieved, not in imitation of, but in opposition to, the ideas of Western Europe. They bespeak, not less than his internal government, the national character of his policy. But if success is the test of worldly wisdom, he has not been far wrong in his system; for he has passed the Balkan, heretofore impervious to his predecessors; he has conquered Poland, converted the Euxine into a Russian lake, planted the cross on the bastions of Erivan, and opened through subdued Hungary a path to Constantinople.

Nature has given him all the qualities fitted for such an elevated destiny. A lofty stature and princely air give additional influence to a majestic countenance, in which the prevailing character is resolution, yet not unmixed with sweetness. Like Wellington, Cæsar, and many other of the greatest men recorded in history, his expression has become more intellectual as he advanced in years, and became exercised in the duties of sovereignty, instead of the stern routine of military discipline. Exemplary in all the relations of private life, a faithful husband, an affectionate father, he has exhibited in a brilliant Court, and when surrounded by every temptation which life can offer, the simplicity and affections of patriarchal life. Yet is he not a perfect character. His virtues often border upon vices. His excellencies are akin to defects. Deeply impressed with the responsibility of his situation, his firmness has sometimes become sternness, his sense of justice degenerated into severity. He knows how to distinguish the innocent from the guilty, and has often evinced a noble and magnanimous spirit in separating the one from the other, and showing oblivion of injury, even kindness to the relatives of those who had conspired against his throne and life. But toward the guilty themselves he has not been equally compassionate. He has not always let the passions of the contest pass away with its termination. He is an Alexander the Great in resolution, but not in magnanimity. He wants the last grace in the heroic character—he does not know how to forgive.—*Sir* Archibald Alison.

"My House, the House of Prayer."—Concerning the place of assembly, although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified His own temple, by entitling it "the House of Prayer," what pre-eminence of dignity soever hath been either by the ordinance or through the special favour and providence of God annexed unto His Sanctuary, the principal cause thereof must needs be in regard of Common Prayer. For the honour and furtherance whereof,—if it be as the gravest of the ancient Fathers seriously were persuaded, and do oftentimes plainly teach, affirming that the house of prayer is a Court beautified with the presence of celestial powers; that there we stand, we pray, we sound forth hymns unto God, having His Angels intermingled as our associates; and that with reference hereunto the Apostle doth require so great care to be had of decency for the Angels' sake;—how can we come to the house of prayer, and not be moved with the very glory of the place itself, so to frame our affections praying, as doth best beseem them whose suits the Almighty doth there sit to hear, and His Angels attend to further? When this was ingrafted in the minds of men, there needed no penal statutes to draw them unto public prayer. The warning sound was no sooner heard, but the churches were presently filled, the pavements covered with bodies prostrate, and washed with their tears of devout joy.—Hooker.

THE CHURCHMAN.

NEW YORK, APRIL 1, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

AS A RULE of life, as a repository of heavenly doctrine and wisdom, and as a record of facts explanatory of the origin and constitution of the Christian Church, the Holy Scriptures are an inestimable treasure. Nothing, however, invests them with more transcendent importance than the fact that they give us, under the seal of Heaven, the divine PROMISE of eternal life and happiness with GOD.

There needs no argument to show the immeasurable superiority of an assurance of eternal life, founded on the promise of GOD, to those hopes which are prompted by natural sentiment, or founded on the mere deductions of reason. On questions within its cognizance, reason, indeed, by a right use of its powers, may attain to moral certainty. Of this nature are the questions, whether GOD has revealed His will in the Holy Scriptures, and whether He has therein promised, and, if so, on what conditions He has promised, eternal life. But the questions whether GOD, antecedently to and apart from His promise, would bestow, and on what conditions He would bestow, eternal life and happiness on men, are manifestly beyond the cognizance of reason. The goodness and mercy of GOD lead us to hope that He will avert from men calamities in this world, which, however, actually happen to them; and they may lead us to hope, and perhaps give us probable grounds to think, that He will avert from them misery in the next world, however much their sins may have deserved it. But this hope, and probable opinion, beyond which reason cannot go, ought to be broadly distinguished from the promise of GOD. The ground of the one is the speculation, possibly the wild and wanton speculation, of a perishable mortal, on a matter of which he knows, and of himself can know nothing: the foundation of the other is the veracity of GOD, Omniscient, Eternal.

We advert to this distinction at present for the purpose of indicating what we take to be the sound answer to a question which is often mooted, and which the present distracted state of religious opinion invests with something more than a speculative interest. The point is this: Among those who profess and call themselves Christians, are many who deny some doctrine which CHRIST has revealed, or reject some ordinance which He has instituted. These persons err both in faith and duty, but they are sincere in their error; that is to say, they are not wilfully in error; they entertain the honest conviction that they receive all the doctrine and obey—with due allowance for human imperfection—all the requirements of the Gospel. What are we to say to these persons, and how are we to treat them? Does their error deprive them, or does their sincerity secure for them, the blessings of eternal life and salvation?

Of course, there can be no doubt of the indispensable necessity of sincerity, without which no man can respect himself or deserve the respect of his fellow-men: and much less can any professed Christian without it hope for acceptance with his Maker. For sincerity is opposed to guile and hypocrisy, and without it, therefore, there can be no living faith, no unfeigned repentance, no rectitude of heart or life. The question, however, is not whether sincerity be necessary in connection with a true faith—no doubt it is—but whether it will suffice without it or atone for the want of it; whether the sincerity of those who believe in CHRIST and are desirous to obey His laws, but who at the same time reject some doctrine which He has taught, instates them in grace and salvation, and makes them partakers of the promises.

Indeed it is the excellence and beauty of sincerity which makes the difficulty of the case. For the sincere man is a good man, in such sense as goodness may be predicated of human nature; he is ingenuous and upright, and ready to assent to the truth, as soon as (and he cannot assent to it sooner) it carries conviction to his reason. For to make the truth an absolute and universal test of sincerity, as if only persons of corrupt and perverse minds could reject it, though not a superficial, (like its converse, which makes sincerity a test of truth,) is nevertheless an extreme opinion, founded, we appprehend, on a narrow and imperfect view of human nature and its manifold infirmities, and repugnant to the common consent of men, which confesses that there may be honest mistakes in respect to Christian doctrine, and that as hypocrites may be found in the best denominations, so good men may be found in the worst. Indeed the opposite opinion would go far to justify persecution; for if error is always and necessarily the proof of a corrupt heart, who shall say that a man may not be justly punished, not only for promulging error, but for holding it, not only for the benefit of society, but for the good of his soul?

It should be considered however, that eternal life is not at all due to human merit, and consequently not to sincerity, however admirable this virtue may be. Eternal life is the gift of GOD; it is promised in the Gospel, and is due only in virtue of the promise; it is promised on certain conditions, and can be claimed only by those who fulfil the conditions. Now the question we are considering is not, in what light GOD regards sincerity in persons of erroneous persuasion; nor, if He regards it mercifully, as we doubt not He does, what sort or degree of favour He may bestow on it; but it is whether he has promised to reward it with eternal life; whether believers in CHRIST who reject any of the doctrines of CHRIST, while desirous to receive them all, are entitled to eternal life, and happiness in virtue of the promises made by GOD in the Gospel of His SON.

The question, from its nature, is to be answered, not by speculations on the divine goodness in general, but by an appeal to the record; and whoever answers it in the affirmative, is bound to assume the burthen of proof. For the promise is made in plain words to those who believe the doctrine of CHRIST; and therefore, unless proof can be shown to the contrary, it is right to limit the promise to those who believe all and every doctrine of CHRIST. Indeed, our LORD Himself expressly made this limitation when He said: "He who rejecteth me and receiveth not MY WORDS, hath one that judgeth (condemneth) him: the Word that I have spoken, the same shall judge him at the last day." They therefore, who fancy that there is, in any other part of the Scriptures, a dispensation in favour of sincerity for rejecting any one doctrine or institution of CHRIST, are bound to produce the proof of it.

There is a further presumption against a dispensation of this sort; and that is, that it would make sincerity—*mere* sincerity, sincerity in disbelief as well as belief—a substitute for the faith and obedience required by our SAVIOUR, and thus become in effect subversive of His religion. For, sincerity being supposed, practice follows opinion, and a defect of right belief involves a corresponding defect in rectitude of life. He, for instance, who denies that JESUS, the SON of the Almighty FATHER, is of the same nature with the FATHER, will, if he be sincere in his error, refuse the due worship and adoration of His Name. In like manner, he who believes that the Sacraments were but temporary ordinances, designed merely for the infancy of the Christian Church, and that our LORD has instituted no outward and visible form of worship, cannot render Him, in these particulars, the obedience which He requires. And so universally; the man who is in error will, if he be sincere, live in obedience to his error, and consequently in disobedience to the truth of which his error deprives him. Nor, indeed, while he retains his error, would we wish it to be otherwise; for to whatever unhappiness his error may expose him, his condition, if he do violence to his conscience, would be incomparably worse.

These considerations, we think, constitute a strong presumption against the popular notion that sincerity, *mere* sincerity, (for to this point the argument on analysis will be found to come at last,) is the sole condition in the Gospel of acceptance to eternal life. However, as the advocates of the opinion appeal to the record, we shall cheerfully follow them thither and advert, with such brevity as our limits impose, to the texts on which they chiefly rely.

They adduce the example of St. PAUL, "rejoicing in this, the testimony of his conscience, that in simplicity and godly sincerity" he had his conversation in the world, and they profess to rely like him on their sincerity for acceptance. But these, it should be remembered, are the words not of SAUL of Tarsus, but of PAUL the Apostle; not of a Jew following the law of MOSES, but of a Christian following the law of CHRIST, of one who had believed and been baptized for the remission of sins; nay, who had embraced all the doctrines and conformed to all the institutions of the Gospel. The words of the Apostle, therefore, can have no bearing on the case of one whose sincerity stands alone, or in connexion with a partial faith and obedience.

They quote for the same purpose the words of St. JOHN, "Brethren, if our heart condemn us not, then have we confidence towards GOD"; ignoring the words which follow, "And whatsoever we ask, we receive, *because we keep His commandments*"; which prove that the conscious sincerity, or acquittal of our own hearts, which is made by the Apostle the ground of our confidence towards GOD, is the same thing as the keeping of His commandments.

They rely also on the words of St. PAUL, "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." But to make the case of charity or alms-giving, which the Apostle is here stating, parallel, we must suppose that the sincere Christian has a just view of his duty, but is unable to discharge it. The man who is governed by Christian charity acknowledges his obligation, and is desirous to give, but he has not the means, he is unable; and in this case, the Apostle teaches us that the intention is accepted instead of the deed. Parallel to which, is the case of the Christian who confesses his obligation to receive the sacrament, or to attend and unite in the public worship of GOD, and who desires to discharge these duties, but from sickness, or some other necessary let or hindrance, is unable to discharge them. In this case, the sincere intention is accepted instead of the performance, being indeed morally the same. But what is this to the case under consideration: that, namely, of the believer in CHRIST, who is sincerely persuaded that he fulfils the measure of Christian obedience while he receives some of the doctrines of CHRIST, but rejects others; while, for instance, he worships GOD inwardly and in private, but deliberately neglects and abjures all outward and public worship; or while he conforms to the moral precepts of the Gospel, but abstains on principle from the sacraments, accounting them, perhaps, to be no more than carnal ordinances? In this case the "willing mind," of which the Apostle speaks, is precisely that which is wanting: the man's erroneous persuasion precludes the perception of his duty, and consequently even the desire to discharge it. Besides: the believer who gives in proportion to his ability, be it ever so little, does all that the Gospel requires; whereas the Christian who rejects, however sincerely, any one doctrine of CHRIST, does not do all that the Gospel requires.

These passages (and they appear to have been the chief reliance of Bishop HOADLEY and his friends in the controversy on this subject, during the early part of the last century) give no support to the notion that sincerity in the profession of the Gospel is the sole condition of acceptance to eternal life. We are constrained, therefore, to take the ground that the promises of the Gospel are made only to those Christians, who believe every doctrine and obey (according to the tenor of the Christian covenant which leaves room for repentance) every precept and institution of CHRIST. That true sincerity, or integrity of heart, is always an object of divine favor and mercy, we believe: that it may, even when accompanied with the rejection of some doctrine or institution of CHRIST, be rewarded with eternal life, we would not peremptorily deny: for GOD may do more than He has promised, may do what He has not promised. We are content to affirm that the *promises* are made to those only who believe and obey the whole doctrine of CHRIST, and consequently to deny that they are made to those believers in CHRIST who reject, with whatever sincerity, any one doctrine which He has taught, or any one institution which He has prescribed.

That there are those who receive the Holy Scriptures as the rule of faith and practice, but who yet deny some doctrine or institution of our SAVIOUR, will be admitted by all Christians who have any conception of the Christian faith, as an object distinct from the persuasions of their own minds. The sincerity of such persons is a matter between GOD and their own consciences. We ought not to question it, and we need not; for, in a defective education, in the unhappy circumstances of their position, in their want of opportunity for full instruction, in mental infirmity and incapacity not involving moral obliquity, we may find sufficient explanation of the imperfection of their faith, without impeaching their sincerity. In our thoughts of such persons, in our affections towards them, in our treatment of them when practical questions arise, we are bound to consult the dictates of truth and of charity. The view which has been presented is designed to harmonize the claims of both, and to indicate the ground, on which we may stand, consistently with fidelity to GOD and good-will to men. To say that a *sincere* persuasion is all that GOD requires, and thus to put all creeds on a level, is indirectly and by consequence to subvert the Gospel of CHRIST, and directly to quench the desire, and to impair, in the minds of professing Christians, their sense of obligation, to search for that heavenly truth, which, if they reject, they reject at their peril. To say that an *erroneous* persuasion, however sincere, cuts men off from mercy and involves them in eternal perdition, is (for we have no divine warrant for the *dictum*) to invade the prerogative of the Most High, and needlessly to repress those hopes and sympathies which a benevolent mind delights to indulge. Our aim has been, to avoid both extremes; and whatever may be thought of our attempt, we hope the reader will do us the justice to believe that it has been prompted, not by a desire to lessen the kindly feelings which professing Christians entertain, or ought to entertain, towards others of a different persuasion from themselves, but simply from the desire to give what we think a right direction to the current of those feelings, and to help men to cultivate liberality of sentiment without impairing the integrity of the Gospel.

S. S.

NEWLAND'S LECTURES.—We are glad to be able to say, that subscriptions are flowing in apace, on the proposition we made somewhile since for getting up for free circulation a reprint of these delightful and instructive Lectures. Besides our own $5, a gentleman of Boston is down for $10, a gentleman of New York for $5, a gentleman of Ohio for $10, a gentleman of Connecticut for $1, a gentleman of Philadelphia for $5, a gentleman of Staten Island $5, and a gentleman of North Carolina $5: in all, $46. We have gotten a printer's estimate, and find that the cost of printing and doing up an edition of 1,000 will be some $210, and for each additional 1,000, $100. We shall not venture, till we get enough subscribed to print an edition of 1,000, and we earnestly hope to get enough to print 3,000, at least. So that those who are interested in the thing will please remember that there is considerable wanted yet, in order to carry it through. We cannot well withhold the following extract from one of the letters written to us on this subject: "I very much approve the plan of republishing 'NEWLAND'S Lectures' in this country, and I will very cheerfully contribute $5 from my limited means to accomplish such an object. I think it high time that our friends in certain quarters should have something to remind them that we have a Prayer-Book, and, as Churchmen, are determined to conform to its teaching, even should they inflict upon us what they deem an idelible stigma, denouncing us as Tractarians, Puseyites, Romanizers, and such like approbrious epithets. Probably some of them may become Tractarians and Puseyites, after laying aside their unfounded prejudices, and reading a book which, as the old man informed the good lady from whom he borrowed the precious little volume, had already been charged with this very sin of Tractarianism. I hope others may follow his good example, and exclaim with him that they have been Tractarians all their lives, if that is what you mean by Tractarianism, viz: A simple conformity to the teaching of the Prayer-Book."

ST. LUKE'S HOME.—The Second Annual Report of St. Luke's Home has made its appearance, the publication having been much delayed in consequence of a fire occurring in the establishment where it was in course of printing. The Report was presented on St. Luke's day, October 18th, 1853. The institution, as may be remembered, is for "Indigent Christian Females," and was opened on the 1st of May, 1852. The intent and purpose of the institution are doubtless sufficiently indicated by the title. It is designed as a refuge for needy, suffering, aged, and helpless women who belong to "the household of faith." So that this "Home" holds out another moving invitation and attraction for the Lenten charities of those who are bound up in the common ligaments of CHRIST'S Body, and who ought not, and, if their hearts be at all tuned to His benedictions, cannot, see any of His members suffer, without suffering with them. Into the particulars of the Report we cannot enter now, and we need not. Those who know anything of the institution, also know, probably, that it is mainly under the pastoral oversight of the Rev. I. H. TUTTLE, of St. Luke's church,—a name that may well be thought to render further endorsement or recommendation superfluous. Perhaps it should be stated, however, that individuals or churches desiring to place an inmate in the Home at their own cost, can arrange with the Board of Managers. Preference is given to worthy and aged communicants of the Church. Articles of any description for general family use or consumption are thankfully received. The Home aims to afford *free rent and fuel* to all its beneficiaries, and to extend further assistance to the more needy among them, besides providing for their spiritual welfare. Of course, therefore, the main want is money. From the abstract of the Treasurer's account, it appears that the cash receipts and expenses for the year ending last October 18th, are each just $2,014.12.

In conclusion, we must add, that almost nothing touches us so nearly, as that which ministers comfort and consolation to aged and helpless women. We have a special good reason for this. In our childhood, an old, old, tender, tottering gentlewoman used to rehearse to us the fine old ballad of The Babes in the Wood, and the story of ABRAHAM offering up ISAAC, his son. How the gentle old child used to get perfectly lost in the subject, and how we used to hang upon her words, we remember, we remember it all; we shall never forget it! We also remember how

"An old age serene and bright,
And lovely as a Lapland night,
Did lead her to her grave."

"Better to thank a dear and long-past day
For joy its sunny hours were free to give,
Than blame the present that our wish hath crost.
Memory, like sleep, hath powers which dreams obey,
Dreams, vivid dreams, that are not fugitive:
How little that she cherishes is last!"

Have we not reason, then, to be interested in that which looks after and cares for aged and helpless women? The dear old mothers!

CHELSEA FREE INDUSTRIAL SCHOOL.—Through the kindness of a correspondent, we have just been made aware of a band of Churchwomen who have associated themselves together, for the purpose of rescuing from a life of wretchedness and degradation young girls whose poverty prevents their attending the public schools, or who frequent the streets as beggars and vagrants. The association devote their labours entirely to those of their own sex, believing them entitled to their first sympathy and care, from the helplessness of their condition, and from the fearful ruin which a life of sin entails upon woman. The members give each their services gratuitously as teachers once a-week, from 10 A. M. to 1 P. M. The children are taught to pray, to read, write, and sew; and, as an incentive to industry, the garments they make, to the amount of two complete suits annually, are given to them. On Sunday, having been furnished with decent clothing, they are assembled for religious instruction exclusively, and afterwards those desiring to attend church are taken there by some of the teachers.

The school was begun no longer ago than the 7th of March, 1854, and already numbers above 40 pupils. The originators of the undertaking propose to receive under their care 100 girls, if they can obtain sufficient encouragement to do so; and it is confidently hoped that whoever may chance to hear of this humble effort to improve the social and religious condition of this class of children, will lend their aid in furtherance of the work. To this end contributions in money, clothing, or materials may be sent to the Rev. ALFRED BEACH, St. Peter's Rectory, 20th street, or to the Rev. GEORGE J. GEER, 229 West 27th street, who have kindly consented to receive donations for the Chelsea Free Industrial School.

We do not know that any thing further need be added by us touching this enterprise; yet the deep interest we feel in every work of the kind will hardly let us stop here. The Church is now making very great efforts, as it well becomes her to do, especially in this solemn season of holy thoughts and charitable works, to send the blessings of the Gospel to the heathen both in foreign lands and in distant parts of our own land. But is there not danger that in the earnestness of these efforts we may forget the juvenile heathen, who infest our streets and even throng about our doors, and who, if left uncared-for, are likely to grow up as much worse than foreign heathen, as the general tone and state of society about them are better? We are well known, and not seldom reproached, as advocating daily public services in the Church. So that we cannot be justly suspected of undervaluing the uses of prayer and religious worship. Yet we believe there is something in our holy and beautiful religion better even than these; and in this connection we cannot get by the lines,—

"He prayeth well, who loveth well
Both man and bird and beast:
He prayeth best, who loveth best
All things both great and small;
For the dear GOD who loveth us,
He made and loveth all."

Nor do we well know how the solemnities of Lent, its holy memories and pathetic sanctities, can be more fitly celebrated, than by caring for the bodies and souls of those little ones who are growing up in something worse than ignorance how to pray, and to whom they ought to pray.

Of the particular undertaking now in question, we have no information beyond that given above, which comes to us well authenticated. We hope it is not too much of the nature of a temporary experiment, and that none can justly say of it, "your whole plot is too light for the counterpoise of so great an opposition." It may be fairly questioned, we think, whether such a work were not better left altogether undone, than only half done; for we have good authority for saying that none are apt to plunge so deep and stick so fast in vice, as they who have been raised somewhat above it, and then suffered to fall back. We say this, not to dash or discourage the efforts of these benevolent Churchwomen,—far from it;—but only to the end that they may build the more broadly and firmly. Our heart is with them, our hand is for them, in their work, if, which we do not doubt, it be such as we are given to understand it is; our only fear being, lest they may have undertaken either too much, or else not enough. Need we say, there are no higher appeals to philanthropy and Christian duty, than are presented by the forlorn and neglected class of girls, to whom their care is directed? Nor should we omit to remark, that by how much prevention is better than cure, by so much is it a higher article of Christian obligation to forestall sin, than to provide its victims with a home. Of course, the reader will not fail to see that such prevention is the very scope and aim of the undertaking in question.

To show that this is no new, no sudden, nor upstart theme with us, we will close by quoting a paragraph from an editorial we wrote and published, something more than a year ago, on the particular subject of "Female Emigration:" "There have been—whether there be any such now, we know not—what were called Moral Reform Societies among us, gotten up for the laudable, though seemingly impracticable, purpose of recovering the fallen; but ordered and carried on with so much more of zeal than knowledge, and with so much of heedless and wilful self-confidence on the part of their authors and leaders, that they could hardly have any other effect than to draw new victims into that same terrible and loathsome abyss, whence they were making such noisy and ineffectual efforts to draw others out. We cannot choose but think that all such well-intentioned but not wise reformers would work to far better issues, if they would abate their self-wisdom, and confine their efforts to the humbler task of trying to relieve the yet unfallen from those hard conditions and necessities, which expose them to the cruelest insults and temptations, and too often force them upon that course which involves the last and lowest desecration and degradation of womanhood; and from which it is all but impossible for any to return or be recovered, because of the very horror and disgust with which their condition is naturally regarded."

MAURICE'S ESSAYS.

A gentleman of Philadelphia having lent to Bishop H. U. ONDERDONK a copy of Mr. MAURICE'S Theological Essays, the Bishop, after reading somewhile in the book, returned it with the following letter, which has been sent to us by the receiver on his "single responsibility." It is so full of characteristic good sense and solid criticism, that we are glad to enrich our columns with it. Of Mr. MAURICE we have only to say, that our old affection for him remains unabated; and as to the ugly and untenable position which he has lately taken, we have no other feeling respecting it than that of painful regret. We still regard, and cannot but regard, him as a noble-spirited and really honest man, full of tenderness and truthfulness; but he seems to have ventured a little beyond his depth; and we know of none more competent to rescue him, than the venerable Bishop,—

"Prejudged by foes determined not to spare.
An old weak man for vengeance thrown aside,
And in the painful art of dying tried,—
Like a poor bird entangled in a snare,
Whose heart still flutters, though his wings forbear
To stir in useless struggle,"—

who has waded far deeper into metaphysical theology, without ever failing to touch bottom. Were we not discouraged by the crushed heart and trembling hand of the good Bishop, we should hope he would undertake a full review of the Essays. He might indeed handle Mr. MAURICE somewhat roughly, as he certainly does in the opening sentence of this letter; but we think it would do the theological speculators of this school immense good, unused as they are, "to any louder sound than that of academic argument, to come on a sudden within the thunder of his battle cry." Here is the Bishop's letter:

Philadelphia, March 16, 1854.

DEAR ———; I have read rapidly two or three of Mr. MAURICE'S Essays,—no more,—as it fatigues my brain to follow nervous intellectual volitations, where there ought only to be plain fact or revealment and broad induction.

Mr. M.'s summary on the Atonement is on p. 113: it is GOD'S perfected "complacency" with CHRIST for His obedience and submission *ad ultimum*. But wherein lies the *transitus* of that "complacency" from CHRIST to us? And if men need complacency, GOD is *un*complacent to them, i. e. angry with them; the anger being that of principle, not passion. That anger is the correlate of suffering in the offender; and the suffering of CHRIST, vicariously for contrite offenders, vindicates, *Deo sibi et cunctis*, that holy principle. And thus are satisfied the texts that declare emphatically that "CHRIST *suffered* for sins, the just for the unjust": that He was "made a *curse* for us"; and "made sin or a *sin-offering* for us"; and that "the LORD laid on Him the iniquity of us all," i. e. the divine *justification*, or proved guiltlessness, innocence, purity, in pardoning our transgressions. I see not how the Essay can absorb scriptures like these. The suffering is scripturally other than incidental to the obedience.

Too much can hardly be said against the common-justice theory. Yet I rather question, whether a mental idiosyncrasy like Mr. M.'s will accept the theory developed in my Charge. Such minds are apt to be idiosyncratically persistent.

The idea of an *atoning* oblation, discriminated from a *donative*, is beyond natural reason; and our notion of that kind of offering must be drawn from pure revelation; and this lands us upon the old expiatory sacrifices. And these had no affinity with sentimental dilutions. The Bible must fall, or else stern atonement must stand. And the Agony declares to the same effect. This is the *substance* of Scripture, quite as much as are the Creeds, though human words be added to all of them, to guard that substance from evasion. To teach and inculcate the saving work of CHRIST in Bible-phrase only, will (perhaps) commonly suffice for uncontroversial pastorship; and I much prefer it: but when the battle is set in array, it is like "GOD and our country" on both contending banners in a civil war.

On eternal life and death, we have probably the opinion of Mr. M. on p. 349, bottom: the former, "the

knowledge of God,"—the latter, "the loss of that knowledge." More than intellectual "knowledge" is meant; for that cannot be lost, without idiocy or oblivion, which, I presume, are out of this discussion. It is "knowledge" in the affections. And this is happiness to the soul, and, by sympathetic communion, to the body likewise. And the loss of it is *un*happiness, not apathetic but painful, to both soul and body. The theory, therefore, brings in both mental and corporeal pain hereafter: and acute corporeal pain is figurative "fire and brimstone"; which is verification *enough* of the words of Scripture—though very far from extenuating cruel oratory on such a theme.

If the "loss of the knowledge of God" be not "endless," its regainableness must be proved: otherwise what is "lost" remains lost,—recovery lying in another category. The tone, however, of the Essay appears to me unmistakeable.

God (p. 339) is "*from* everlasting *to* everlasting." But the predicate "everlasting" is often applied to a merely present and future eternity, as a Concordance will show: "everlasting destruction," "everlasting chains," "eternal fire," cannot be *from* eternity; nor does "alive for evermore," after being "dead," refer to Christ's pre-existence; and Christ's "consecration for evermore" was an act done in time, not in the preceding duration infinite. Just so, the future punishment will be "endlessly" everlasting, though antecedent eternity be not involved.

Excuse my brevity, and I fear obscurity: hand and head are both tired. Yours most truly,

H. U. Onderdonk.

The Mystery Opened.—Many persons have expressed to us not a little wonder, how we managed to make *The Churchman* look so finely. The matter is explained, in part, by the circumstance that our *press-work* is done at the printing establishment of Messrs. Baker, Godwin, & Co., whose advertisement will be found in another column. By turning to that document, the reader may learn, that for several kinds of work, among which was *Newspaper*-press-work, "the *highest premium*, a Silver Medal, with Honourable Mention, was awarded to them, at the World's Fair, over all Foreign and Home Competitors." In confimation of this statement, we may mention that the Editor of one of our first class Dailies lately remarked to us, that he knew of no newspaper, American or European, that came up to *The Churchman* in point of typographical workmanship and appearance. The paper, however, may be well enough left to speak for itself; and this is merely to let our readers know where part of the credit belongs.

THOUGHTS ON CURRENT EVENTS.

We have yet no advices of any formal declaration of war in Europe; nor has there been any collision, even on a small scale, between the forces of Russia and those of the Western Powers. Nevertheless, war exists. Fleets and armies are congregating at the points at which their services will be wanted; diplomacy is seen only in the shape of a decisive ultimatum, to which but one answer is expected, and in manifestoes designed to influence the public opinion of the world. These have taken, in part, the somewhat novel form of a personal correspondence between the Emperors of Russia and France; in which neither party seems to have attained any advantage of any sort. In both, the chief subject of remark is the skill with which the writers, who must be taken to be the advisers of the nominal writer, contrive to damage the character and wound the feelings of the Imperial correspondents. The momentous question of the course of the German powers, is yet unsettled. The Scandinavian powers profess a determination to be neutral; with which, it is said, Russia is not satisfied. Sweden is arming to maintain her neutrality, which perhaps will not endure very long, after the English and French fleets arrive in the Baltic. Sweden, in the beginning of this century, was deprived of a considerable territory by Russia, which she would undoubtedly like to recover. A portion of these Russian conquests consists in certain islands, which threaten Stockholm itself. These islands will give France and England the command of the Baltic, and they will doubtless attempt to take possession of them. Should Sweden join in the enterprise, her troops might take possession, and should the war be ultimately successful, she may be able to retain them permanently. We observe, in an English paper, a statement that the Admiralty have applied to the authorities of the army for three regiments, to garrison the Aland Isles which are those of which we are speaking.

Sir James Graham has announced that the Cabinet have under consideration some measure on the subject of privateering. There is reason to suppose, that it relates to the abolition of that indefensible mode of warfare. But the conduct of governments is always influenced by selfish considerations. The large navy of Great Britain enables her to destroy the commerce of her enemies, without private aid; while the prohibition of privateers would lessen the competition for seamen, and increase her facilities for manning her navy. We are in exactly the opposite condition. During the war of 1812, the only considerable damage, except the glory of a few frigate actions, which we did to Great Britain, was done by privateers. Even yet, we have no other mode of doing important injury to any European power. Notwithstanding all this, the system is not defensible on moral grounds. But the true remedy is, to extend to private property on the ocean, the same immunities which it enjoys on land. There is not much difference in point of morals, between the licenses to plunder, which are called letters of marque, and the commissions of small national vessels, the officers and crews of which look to plunder, under the name of prize money, as their compensation. When the whole doctrine of prize of war, except in the cases of armed vessels, contraband of war, and breach of real blockade, is abandoned, a great stride will have been made in civilization.

Mr. Gladstone has brought in his budget, and announced a new principle. He will endeavour to provide the whole expenses of the war, within the year, and only in case of failure have recourse to loans. This has not been before attempted since the Revolution of 1688. From that period to the administration of Mr. Pitt, the whole expenses of wars were raised by loans, which there was never any honest attempt to pay off. Mr. Pitt established, the principle, that whenever a debt was contracted, money should be raised by taxation, not only to pay the interest, but a sum equal to one *per cent.* of the principal. This was continued during the war, notwithstanding sundry sneers on the folly of contracting new debts to pay old ones. But after the peace, the public impatience of taxation prevailed, and the system was abandoned. Had it been adhered to, the national debt of Great Britain would have been reduced to a very manageable compass, if it had not ceased to exist. As it is, there has been a very large amount paid off. Not much less, we believe, than by the American Government; but with the important difference, that the American payments extinguished the whole debt, while the English left a residuum so large, that its extinguishment seems hopeless. It has been a common phrase in this country, that England was bound in recognizances for eight hundred millions sterling to keep the peace.

She has, notwithstanding, now broken the peace, and Mr. Gladstone expresses his determination not to add to the recognizances, if it can be avoided. The policy of raising the expenses of war, partly within the year, was adopted in the latter part of the last war with France, and an income tax of ten per cent. was imposed. This ceased with the war, leaving behind it great unpopularity. Sir Robert Peel prevailed on Parliament to renew it, on a much smaller scale, at a moment when the revenue was depressed, with the understanding that it should cease in seven years. It has nevertheless been hitherto kept up, in order to facilitate certain remissions of indirect taxation, which were connected with the popular idea of free trade. Only last year, a system was adopted, of which it was a principal feature that the income tax should cease in seven years. It is now to be doubled, and will assume its former form of a war tax. But if the war is long it will never cease. A long war will render necessary the imposition of taxes, both direct and indirect, and perhaps loans also. When the period for repealing the war taxes arrives, it will be the indirect which will be repealed, not the direct.

During the domination of the landed class, the expenditures, where chiefly met by indirect taxes, which were imposed on certain articles at the place of manufacture, or of their introduction into the kingdom, fell upon the consumer, with the aggravation of several profits, but with alleviations that they were mixed up with the price of the article, and so were not recognized as taxes, and were paid by him in small sums. On the other hand, they interfere with free trade, by the necessary advance of capital, by the vexatious regulations which their enforcement renders necessary, and by the enhancement of the price. The struggle which has been going on between the landed and trading interests, since the time of Elizabeth, is now pretty nearly decided, in favour of trade; and the result will be, that revenue will hereafter be raised, either by way of direct taxation, or of indirect, so arranged as to resemble, as much as possible, the direct. The payment of large sums at once is far less difficult to traders with floating capital, than to men whose capital is fixed in landed estates. The new arrangement will be more favourable to the poor. Those who have no property must escape taxes on property; those who have very small incomes must be excepted from taxes on income, because their share will not pay the expense of collection. But every man, however poor, must either pay an indirect tax, or relinquish the use of some article of comfort, or perhaps necessity. The only advantage which the poor man can derive from indirect taxation, is that the customs or duties on importation may protect his labour from the competition of those who, in other countries, may, by living worse, be able to undersell him. The excises, or duties on home production, are to him a mere nuisance. It is remarkable, that the efforts of the English free traders have been almost exclusively directed to the reduction, or abolition, of the customs. They have scarcely touched the excises; Mr. Gladstone's abolition of the soap tax is, we believe, the only exception. Mr. Cobden's free trade is for the rich, not for the poor.

The Russian war has pushed on one side the Reform Bill, the second reading of which has been postponed to the 27th of April. It is very probable, that it may be dropped for this session. As it has been passed over without endangering the seats of the administration, we shall be perfectly content with any disposition of it, which it may be thought expedient to make.

A return of Episcopal revenues in Ireland has been made to the House of Lords; no subject has been more exposed to misrepresentation. The whole number of sees in Ireland are twelve, of which two still are, and two formerly were, archbishoprics. The actual nett income of the Primate is £14,634, 9s. 2d. His successor will have about £6,000 less, or an income of between £8,000 and £9,000. The nett income of the Archbishop of Dublin is £7,636, 18s. 3d. His successor will have something less than £9,000. The incomes of the ten bishoprics vary from £3,000 to £5,000, very few reaching the last sum. The average is between £3,000 and £4,000. As the Irish prelates are not obliged to attend every session of Parliament, it seems plain that these incomes, however short of the exaggerations we are accustomed to hear, are larger than can be necessary. They might very well be distributed, so as to allow to the Irish Church the twenty-two prelates, which she had a few years ago, or even the thirty, to which she was entitled at the time of the Reformation. At a more remote period, the number was still greater, the dioceses in Ireland being smaller than those in any part of the Western Church, except those on the northern coast of Africa. The principle seems to have been, that in each of the *Fifths*, as the old kingdoms were called, there should be an Archbishop, while all the subordinate chiefs desired to have a bishop for his own dominions. Armagh was the seat of the Archbishop for Ulster, Dublin for Leinster, Cashel for Munster, Tuam for Connaught. Meath, the other nominal *Fifth*, was a very small territory, and had but one prelate, who was not an archbishop, because he had no bishops under him. But he ranked, and now ranks, next to the Archbishops. He is now a suffragan to the Archbishop of Dublin, and the ancient *Fifth* of Meath is a part of the Province of Leinster.

The new bill for education in Scotland is not so unfavorable to the Church as we had supposed. There is to be no religious test applied to the Masters. The schools are not to be under the control of the combined Presbyterian sects, but under that of the landholders, where the Church will have a very fair representation. The religious instruction to be given is not very accurately defined; but there is little doubt that it will be exclusively Presbyterian. H. D. E.

Baltimore, March 27, 1854.

LETTER FROM THE REV. MR. BRECK.

The following letter from the Rev. Mr. Breck was lately received by a gentleman of this city, who has kindly lent it to us, with permission to use it for the public. We feel certain that our readers will join with us in thanking him heartily for the favour. It is always a pleasure and a comfort to hear from this model missionary, whose original and inventive genius for missionary work, together with his irrepressible energy and self-sacrificing zeal, is teaching lessons in this branch of the service, which the Church can scarce value too highly, or heed too carefully. We sometimes receive letters from subscribers specially requesting us to give all the information we can find respecting his labours. Of course we are always glad to comply with such requests, and have never knowingly omitted to do so, even before they were made, as far as we could. A late correspondent aptly terms Mr. Breck the Augustine of the American Church. Here is the letter in question:

Chippeway Mission House,
P. O. Fort Ripley, Minn., Feb. 19, 1854.

Very Dear Sir: Your very kind letter of the 31st of December came to hand the 2d of February, and after some delay, I proceed to thank you for it, and with gratitude I acknowledge the enclosed offering of *Twenty-five Dollars*, and devote them to the interest of the missions of the Church in Minnesota.

You are very, very good in keeping us in your memory so long time. In my neglect of you, you have not forgotten us. May the Great Head of the Church have you and yours in His perpetual keeping! We can only *thank you* for that which you do not *for thanks*. The reward must then come from *above*, and if you look for it from thence, you cannot be disappointed. And yet, I trust, the little information that I may be able to send you, will be encouraging to you. We are shortly looking for a very important *auxiliary* to our work in the *white* mission. The Indian Department has demanded my time so exclusively, that, had not other labourers entered into our field, we should have been in great distress for ministerial assistance. The auxiliary above referred to is a clergyman of high standing in Western New York Diocese, whom we have invited out to take charge of the Mission House and establishment at St. Paul, thus perfecting, should he come (and we have encouragement to believe he may) the idea entertained by us, of *centralization* and *radiation* of the missionary work.

The Missionary Bishop consecrated two churches for us the past summer, one for the *white* population, and the other for the *red*. The *first* was erected of *plank*, in the early English style, with chancel, nave, and vestry-room complete, beautifully located in a village on the banks of the St. Croix lake. This church originated in the piety of certain ladies of your city, whose brother left them a small *legacy* to purchase some *memento* to them of himself, and they devoted it to missionary purposes under our care, and it resulted in this neat village church. The *second* House of Prayer was built of *logs*, in the same style, but more substantial than the other, and is now the first church north of the *Falls of St. Anthony*, and west of the *Father of waters*. It is also beautifully located near the Mission Houses, upon the banks of *Kah-gu-ash-kooa-si-kag*, the Chippeway name of our lake. This church originated in the benevolent spirit of a New Jersey Churchman, who had compassion on those who were gone astray in this wilderness. A third church, built by our Mission, in the village of St. Anthony, at the Falls of the same name, will be consecrated as soon as it is enlarged. The first church built and consecrated in Minnesota, viz. at St. Paul, has recently been enlarged to almost double its size. We have now missionaries and chaplains in this new Territory to the number of *seven*, whilst two or three more have applied for admission, so that before long we hope to become a Diocese, and have our Bishop, resident upon the delightful Church mission grounds, adjoining the city plot of St. Paul, which they overlook. This property has already become very valuable, and is superior in *locality* to any other in this country. I could give you much more interesting information concerning the *white* mission, but this should occupy an entire letter, whilst at this present, I wish to give you some account of the *Ojibwa* Mission, which is 150 miles north of St. Paul and west of the Mississippi, where I now live almost continually. The presence of two powerful tribes of Indians, within the bounds of our mission to the *whites*, led us to bestow attention upon them, and now, where *eighteen* months since was a wilderness, and the *Pagan religion* alone prevailed, is a Christian Mission House, neatly enclosed within palings, and a garden protected by a picket fence, and beyond this a farm opening, and to crown all the neat *Sanctuary* of the Lord, which give this remote spot an air of peculiar interest to the Christian and philanthropist. Upon coming amongst these people, all *begged*, from the chief to the lowest Indian, man, woman, or child. I felt that we had come amongst a *nation of beggars!* and so it was—but we were persuaded at once, that to benefit this people, this habit must be broken up—we accordingly invited them to work, and for their work promised them provision and clothing. At first it was very difficult for them to overcome their national prejudices against labour, and half believed the traders, who told them that the whites wished to make slaves of them; but long before this time, has the prejudice so passed away, that *labour* has actually become *the order of the day* in this portion of the Indian Territory. It is so well known throughout this country, that Indians, travelling and out of provision, *come and take their place for work*, asking no questions, whether we wish them to work or not, neither asking what we intend giving them for their work. The *double* object of this mission, *labour and prayer*, or *civilization and evangelization*, is so well known, that our *first troubles* respecting these things have entirely passed away. In the language of an Indian missionary: "Our design is first to labour to make these Indians men, that so we may be better able afterwards to make them Christians." Some are already living in their log-houses, the work of their own hands, *under our direction*, whilst others are engaged in building. Some have thrown off the wild dress and substituted our own habit. Many others are disposed to do so. The amount of labour wrought annually by these Indians is becoming very considerable. And it is a happy thing that we have a missionary organization, as well as a body of white *workmen*, in a measure equal to the opening for doing good here presented to the Church. The *farmer*, the *carpenter*, with their respective families, the devoted matron and her female assistants, together with my associate in the work, the Rev. Mr. Merrick, who came out in 1850, upon my return to the West, and *three* young men pursuing studies, preparatory, we hope, for the ministry, do all bear their respective portions of the burthen of Indian civilization, whilst all (numbering, with clergy,* *nine* communicants) are deeply interested in the conversion of the people. Whilst their civilization is a most humane thing, and greatly to be desired, yet we should think our time poorly spent and the offerings of the faithful in most part wasted, if our work ceased here. But in this we are happily encouraged to think it will result far otherwise, for not only have a number been enrolled *members* of Christ, amongst old and young, but a *class of catechumens* bids fair to do great good at this time. Nor only so, but the *general interest* prevalent with the body of Indians, for giving attendance upon the *Worship of the Sanctuary*, is so great, that for upwards of a year, we have had a *daily service* in the Ojibwa tongue. This service is remarkably well attended by the pagan, and in so constant and willing and reverential a manner, as to decide the question of their religion in favour of Christianity in a very short time.

* The Rev. Mr. M. and myself.

We have a translation of the Anglican Prayer-book, made by the *Society for the Propagation of the Gospel in Foreign Parts*, which has been a great help to us in our work, and especially in our necessary ignorance of the language upon first coming amongst these people. Although unable to read, they have committed the Lord's Prayer, Creed and Commandments to memory, with other parts of the service, and do *orally* unite in the worship. They have also learned to chaunt in their native tongue. The various postures are observed, and few white congregations present so Christian-like an attention as do these simple folk in time of prayer. Every day at the close of work, do these people obey the sound of the bell which calls to prayer. Would that some of our brethren in the East could visit us, and see the work here in progress. Indians labouring in the field, in the house, in the shop, and children busily sewing in the school-room, are strange spectacles in the general character of this people. And now, dear Mr. ———, whilst I would not have you, sir, an Indian missionary in this far off corner of our country, yet by your family, you might possibly help us where you are. We are a missionary household of *fourteen* whites living in the midst of Pagans (where is not a white person saving ourselves); we have come together *for the Indian* in the *two* respects aforementioned, and our sole maintenance rests in the voluntary alms of the faithful. Our expenses in commencing this work at so remote a point, have been very great, and now comes upon *myself alone* the entire responsibility of maintaining and keeping together so large a body of lay-missionaries. To be required to send off those who have voluntarily buried themselves with me, amidst savages and in the depths of the forest, would be mortifying in the extreme. It would be acknowledging the *world* to be a better master than the Church. They ask for only food and raiment. Are there not others, sir, that would, upon reading this very imperfect sketch of our labours, assist us with the like liberality that you have now been wont to do, through several years past? Would not the Rev. Dr. ——— make a second offering upon Easter day or some other, for the promotion of this *foreign* mission within our domestic borders? But pardon the boldness of these suggestions. With my love to all of your household, I remain your grateful missionary for Christ and His Church,

J. Lloyd Breck.

PASTORAL LETTER OF BISHOP SELWYN.

Some time ago, we mentioned the purposed visit of the excellent Bishop of New Zealand to England, and that there were important objects connected with it. The *Colonial Church Chronicle* supplies us with a letter addressed by the Bishop to his Diocese previous to his departure, a portion of which, touching the reasons of his visit to the Mother Church, is as follows:

St. John's College, Oct. 5, 1853.

My dear Friends and Brethren.—You will probably have heard already of my intention of sailing for England in January next. You are entitled to expect to receive from me a statement of the reasons which have led me with great reluctance to come to this determination.

1. *The necessity of obtaining the consent of the heads of the State and of the Church in England to some form of Church Constitution adapted to our circumstances and wants.*

The lamented death of the Metropolitan Bishop of Sydney, who went to England chiefly for this object, appears to have led to the postponement of the question, till further information shall have been furnished by the Colonial Churches.

In order that I may go prepared to represent fairly and fully the mind of the Church in this country, I have convened public meetings at the principal settlements; and have caused the resolutions passed at each meeting to be printed in a tabular form, with my own orginal draft. You will oblige me by signing your names, each according to his own judgment, under that column which most nearly expresses his own views.

2. *The necessity of removing, if possible, the difficulties which still prevent the Subdivision of the Diocese of New Zealand.*

No appointment has yet been made to the See of Lyttelton, and I am still nominally charged with the care of that important settlement, distant more than 700 miles, and of the English Community at Otakou, distant more than 800 miles from this place.

The rapid increase in the English population of all the New Zealand settlements, and the local difficulties which have led to the establishment of six distinct Provinces, seem to justify me in urging upon the Authorities in England an immediate subdivision of the Diocese. I cannot be satisfied with less than two additional bishoprics, one at Wellington, and the other at Lyttelton; but my written representations, supported by the recommendation of the Governor in Chief have not as yet received the attention which they seem to deserve.

3. *The absolute necessity of obtaining additional Clergymen and Schoolmasters to carry out the plan of operations which the present state of the country requires.*

The pacification of the country, and the reduction of the price of land, will cause our population to disperse itself far and wide; and I am most thankful to find that wherever a new community is formed, an immediate desire is expressed for a church, a clergyman, and a school.

The native people, with the most praiseworthy liberality, have given noble estates in various places for the endowment of Industrial Schools; and always with the express condition, dictated in most cases by themselves, that the Trusts should be for the benefit of *both* races.

We have already three large estates given for this purpose on the Waikato River: one at Ahuriri: two in the Wairarapa Valley: one at Taranaki: one at Otaki: and one at Poirua. In several instances the native inhabitants have made a written pledge to give a tenth part of their produce for the maintenance of a clergyman. At present we are utterly unable to meet these demands, for want of competent men to undertake the charge of the proposed Institutions. The liberality of the Government and of the native proprietors has removed every other difficulty.

4. *The necessity of organizing some regular means of support for our Northern Missions, and of providing for the future conduct of the work.*

In a former Pastoral Letter I stated to you the reasons which led me to undertake this duty: viz. first, the charge which I received from the Archbishops and Bishops of the English Church in 1841, directing me to look upon the See of New Zealand "as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the Islands and Coasts of the Pacific;" and, secondly, the renewed commission which was given to me in the conjunction with the Bishop of Newcastle by the Bishops of the Province of Australasia. But I have been made aware by the experience of six voyages among more than fifty populous islands that I cannot continue for an indefinite time to conduct these extended duties with any advantage to the Church, and therefore it is my intention to offer my services for seven years, if it please God to prolong my life, as a pioneer to prepare the way for the establishment of a Missionary Bishopric among the islands of the Western Pacific; and then, after resigning the charge into the hands of the new Bishop, to concentrate all efforts and to spend the remainder of my days in the place where my heart is fixed. The division of New Zealand into three or more Dioceses will enable me, I hope, to carry out this plan without the difficulties which arise from the wide range of my present duties.

5. *Collection of Funds.*

It will give me great pleasure to use my best efforts in England to collect Funds in aid of any works in which you are interested. But in the present state of the country, when it has pleased God to bless you with such unexpected prosperity, I cannot promise to undertake any such commissions, unless they are supported by a sufficient list of *paid* subscriptions.

The objects to which I refer are of two classes:

1. Works requiring an immediate outlay, such as churches, schools, parsonage houses, &c.

2. Endowment Funds, in aid of the permanent maintenance of clergymen and schoolmasters.

Men of Genius.—I have known several men in my life who may be recognized in days to come as men of genius, and they were all plodders—hard-working, intent men. Genius is known by its works; genius without works is a blind faith, a dumb oracle. But meritorious works are the result of time and labour, and cannot be accomplished by intention or by a wish. The immortal thoughts that seem as if they flowed spontaneously from the soul of Shakespeare, were nevertheless moulded in a die which doubtless required many years of unremitting attention to fashion it to his exquisite taste. His intellect, by constant study, had at length been trained to that perfect discipline which enabled it to move with a grace, spirit, and liberty incomprehensible to those minds that have not passed through the same severe ordeal. Every great work is the result of vast preparatory training. Facility comes by labour. Nothing seems easy, not even walking, that was not difficult at first. The orator, whose eye flashes instantaneous fire, and whose lips pour forth a flood of noble thoughts, startling by their unexpectedness, and elevating by their wisdom and their truth, has learned his secret by patient repetition, and after many bitter disappointments.—*Medical Circular's Address to the Students.*

Effects of Schism.—The various sects about us have some more, some less, direct worldliness and more or less heresy; but they all *abound* in the sin of schism. It is not an excuse to them, that *they* do not consider schism a sin. The cutting up the body of Christ not a sin! Our common Lord and Master will settle that question Himself. It is His body that is so cut up. He will judge as to what we do to it, whether we cover and adorn it till it can neither be seen nor can move; or whether we stupify it by worldly drugs, or cut it up and scatter it, till its unity of life is bleeding out—whichever it be, He will judge thereof, and therefor. But, whether there be sin in such division and change, or not, it would seem that, at least, every thinking, observing man, must be satisfied that division is destruction to those who practice it; and that the sects, even all together, never could, on their principle of division, do that work which the Master has left for His followers to do—to convert the world. Parts and parcels here and there, they may, and have, and do turn upside-down, and turn to God; but the world, as a whole, they never can—and even if, in the multitude of chances, they should succeed in turning the world, as such, to-day, there is no certainty of where and what it would be to-morrow.

The great defect of their system, or their want of system, is that nothing stays fixed. Individuals, we trust in God, they do really and truly convert to Him; and hence we find faithful, devoted brethren among them—God bless them!—We love them. But as a whole, or as sectional parts of their own whole, they are here today, and there to-morrow. Indeed their doctrine of the constant improvement of religion, which has been now going for many years, has produced a succession of "new lights," "new measures," and "new schools," till not only *the* old land-marks, but even *their* old land-marks, are lost sight of,—nothing stays fixed. While they gather in their fold on one side, the flock break down the human paling on the other, and set up for themselves, on an "*improved plan.*"

Rigid and Puritan New England, Calvinistic and metaphysical Geneva, Reforming and "Reformed" Germany, and Pure Presbyterian Scotland, all have, first given way to, and then embraced, what they once called damnable heresy. Even the "Church" of the Plymouth Pilgrims, *founded* on the *Plymouth Rock*, has not escaped. As the literal Rock of Plymouth has yielded to the force of gunpowder, to make a highway for the wheels of the car of Mammon, so the first "Church" of the Pilgrims, at Plymouth, has been improved into Socinianism. Nothing will stay fixed. "In October, 1553, Sevetus was burned in Geneva, at the instigation of Calvin, for attacking the doctrine of the Trinity. Now the doctrine of Sevetus is preached far and wide throughout Switzerland, and from the very cathedral where Calvin held forth; and orthodox Presbyterianism is almost extinguished. In France, of 600 Presbyterian clergy, it is said, scarcely ten dared affirm that Jesus Christ was God manifest in the flesh. In England, of 260 Presbyterian parishes established by Cromwell, about 240 are now Unitarian. In Germany, Presbyterianism has been succeeded by Neology of every sort. In our country, it is fresh in the memory of all, that the Old School Presbyterian cut off 60,000 communicants in 1837, for "dangerous errors in doctrine and discipline." – So that, even this invention, the cutting off and dividing, which was to purify and renovate the "Church," has almost been death to themselves. Would to God that these, our dear brethren in Christian faith, would return to an organized, catholic, divinely appointed Church, and, shoulder to shoulder, and heart with heart, aid to bring back the revolted world to its rightful Prince. If they will not, God bless them where they are.—*Dr.* E. M. P. Wells.

The Oriental Churches.—The course of political events has tended of late to bring us into closer contact with the regions of the East. With these events we, however, have at present no more to do than to remark that they have served to open between us a door for intercourse on matters of a spiritual character. After a long estrangement, our church and certain churches of the East have renewed their communication, and each party seems to have discovered in the other some things that were almost unknown or forgotten. In us they have made the discovery of a church possessed of the essential attributes of catholicity; in them we have perceived churches, debased indeed with lamentable corruptions—churches which, by their superstitious practices and by their unscriptural tenets respecting the invocation of the saints and of the Virgin Mary, respecting a purgatory, respecting auricular confession, penance, and some other important points, forbid all hope for the present, probably for ever, of a junction between them and ourselves. At the same time we cannot but perceive, at least in those of the more orthodox form, some points deserving a more favourable consideration from us. They hold the sound doctrine in respect of the Holy Trinity (with the exception of the single question of a procession of the Holy Spirit), in respect to the redemption of mankind by the death of Christ, and justification by faith. They differ from the Romanists in allowing the free use of the holy scriptures, and in the articles of the marriage of the clergy, of administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretensions of the papacy they are opposed with a determination no less firm and inveterate than our own. And, inasmuch as some of their most objectionable practices are, it is believed, prescribed in none of their standard works, and are the result rather of usage than of authority or of principle; still more, inasmuch as they claim no inordinate power for their clergy, as they are not like the Romanists, riveted in error by the decrees of any council corresponding to that of Trent, or by any spiritual potentate on earth assuming infallibility; on these accounts we may hope they are not gone irrevocably astray in error and that time, the extension of knowledge, and intercourse with purer churches, may bring them back at least in the right direction toward spiritual truth. Certain it is that many of their communities are at this moment casting an imploring eye towards the Anglican church. As the man of Macedonia in a vision once invited St. Paul to pass over into Europe to his aid, so the Oriental churches seem now to say to us of the western world, "Come over unto us, and help us." Assistance, advice, instruction, kindly interposition, without any attempt to disturb established and legitimate authorities—these we surely cannot refuse to such suppliants. Neither can I withhold my firm opinion that, with judicious conduct on our part, and, yet more, with the blessing of God on our honest endeavours, we may do much toward recovering the Eastern churches from their errors and corruptions, and thus paying back to those realms some part of the immense debt of gratitude due to them, as having been the birth-place, first of civilization and learning, and afterwards of true religion.—Dr. Chandler, *dean of Chichester*, 1843.

What makes a Heretic.—Be bold in denouncing the heresy, but slow and timorous in denouncing the erring brother as a heretic. The unmistakeable passions of a factionary and a schismatic, the ostentatious display, the ambition and dishonest arts of a sect-founder, must be superinduced on the false doctrine, before the heresy makes the man a heretic.—Coleridge.

Faults in Good Men.—As in a clear diamond, every little grain or speck strikes the eye disagreeably, though it would not be observed in a duller stone; so in men of eminent virtue, their smallest vices are readily spied, talked of and severely censured; whilst in an ordinary man, they would either have lain concealed, or been easily excused. Whence a little folly in a very wise man, a small slip in a very good man, and a little indecency in a polite and elegant man, greatly diminish their characters and reputations.—Lord Bacon.

Clergymen.—Some people talk a great deal about ministers, and the cost of keeping them, paying their house-rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to sustain six thousand ministers in the United States? These are facts, and statistics will show them to be facts. No one thing exerts such a mighty influence in keeping this mighty Republic from falling to pieces as the Bible and its ministers.—*Ex.*

LITERATURE.

Thesaurus of English Words, so classified and arranged as to facilitate the expression of ideas and assist in literary composition. By PETER MARK ROGET. Revised and edited by BARNAS SEARS. Gould & Lincoln.

DR. ROGET'S original work, which appeared in London, in 1852, and which, with the exception of the transposition of an adverb, bears the same title with that which we have given above, as adopted by BARNAS SEARS,—a small change hardly worth making, considering that it was meddling with another man's title-page, though it might be very well in the correction of a manuscript of one's own—the English M. D. having written "classified and arranged so as," the American D. D. preferring, probably on the score of force and elegance, "so classified and arranged as to":—this original work, so unceremoniously taken by the nose as it were on its very frontispiece, is one of the most ingenious, suggestive, and labor-saving volumes ever placed on the desk of the literary artisan. Its plan, in its integrity, is to present words, in all their family relations of ideas, grouped together so that every kindred expression may be seen at one view. An ordinary dictionary supplies definitions and synonyms, and the immediate grammatical formations of a word; this Thesaurus brings together, in addition, associated ideas and expressions, so that you have, beside the derivatives and resemblances, the opposites and correlatives, with a wide range of meanings and phrases, which no regular lexicographer, in the usual way, could take cognizance of. It is a dictionary of ideas, arranged and classified under a system, the most general divisions of which are, the Abstract Relations, Space, Matter, Intellect, Volition, and the Affections, which are again subdivided under numerous exhaustive categories, to the number of one thousand. As it would not be easy to bear this exact distribution in mind, each word, of any consequence for the purpose, is repeated in a copious alphabetical index; so that it requires no philosophy or practice in metaphysics, to get at the secret stores of this great intellectual treasury. The key is in every man's hand. Each of the minor divisions is numbered. Take the word "Truth," for instance. We find a reference in the index, 494. Turning to the number, we find ourselves in subsection five, labelled "Results of Reasoning," which is part of Division one, "Formation of Ideas," of Class IV, "Intellect." We are in a picked company of words, all of them in a high state of mental emotion. For pages all around us, there is the most noble condition of activity in knowledge, intuition, cognizance, erudition, depth, profundity, intelligence, capacity, wisdom, genius, and regiment on regiment of the finest troops in the great army of words. We really feel elated at the grand prospect of these elevated and almost endless resources of the human mind. Truth is bravely surrounded by her attendants and courtiers. Now if you look into a good dictionary, you will not find Truth, in the chance medley of words, so well attended. Dr. JOHNSON'S is a dictionary which we like to honour on a consultation, and there Truth, instead of being surrounded by

> Thrones, dominations, princedoms, virtues, powers,

has, for emblems of state, a tub on one side of her majesty, and a truss on the other.

The allusion to the queenly Truth, will help along our description of Dr. ROGET'S book. Immediately confronting her, in a parallel column, separated by a line drawn down the page, which may stand for the barrier at a tournament, is her great enemy Error, with her baleful troop.

A specimen will illustrate this, which we take from the original English edition of the *Thesaurus*, which is considerably cut down in the American alteration. We take only part of the reference, giving the noun and verb, and omitting the adjective and adverb, both of which are fully represented by their friendly and antagonistic words and phrases.

(494) Object of knowledge.
TRUTH, verity, actual existence, reality, fact, matter of fact, actuality, nature, principle, orthodoxy, gospel; substantialness, genuineness, authenticity.
Accuracy, exactness, exactitude, precision, preciseness, niceness, delicacy, fineness, strictness, rigour, punctuality.
Phrases. The plain truth, the honest truth, the naked truth, the sober truth, the very thing; a stubborn fact; not a dream, fancy, illusion, &c; the exact truth, &c.; the real Simon Pure.
V. To be true, real, &c., to hold good.
To render true, legitimatize, substantiate, to make good, establish.
To get at the truth.
Phr. Vitam impendere vero; magna est veritas et prevalebit.

(495) Untruth.
ERROR, mistake, miss, fallacy, misconception, misapprehension, misunderstanding, inaccuracy, incorrectness, inexactness, misconstruction, miscomputation.
Fault, blunder, bull, *quiproquo*, slip of the tongue, *lapsus linguæ*, *equivoque*, cross purposes, oversight, misprint, erratum; heresy, misstatement, misreport.
Illusion, delusion, self-deceit, self-deception, hallucination, monomania, aberration; fable, dream, shadow, bubble, *fantasia*, false light, the mists of error, Will o' the Wisp, Jack o' lantern, *ignis fatuus*, chimera.
V. To be erroneous, false, &c., to cause error, to mislead, lead astray, lead into error, delude, give a false impression, idea, &c., to falsify, misstate, misrepresent, deceive, beguile.
To be in error, to mistake, to receive a false impression; to lie, or labour under an error, mistake, &c., to blunder, be at fault, to misapprehend, misconceive, misunderstand, misconjecture, misreckon, miscount, misestimate, misjudge, misthink, flounder, trip.
Phr. To take the shadow for the substance; to go on a fool's errand.

The design of Dr. ROGET, it will be seen, even from this brief example, is very comprehensive. It is, to give the student the fullest supply of related words, words related by opposition, as well as by resemblance, of idea; words, not merely of classical elegance, but of popular colloquial use, and phrases familiar, proverbial, borrowed from other languages, and which have somehow or other attached themselves to the main idea. We quote from Dr. ROGET'S first edition; he has since published a second, containing several thousand more words and phrases, which we regret we have not been able to obtain; for we have some anxiety, as he is the originator in this affair, and has bestowed a vast deal of conscientious labour on an harassing literary work, to place his undertaking in its best light.

We shall now compare the paragraph we have quoted, with the corresponding section of the American edition. In the first place, Dr. SEARS gives us fairly to understand, in his "American Editor's Preface," that he thinks "the greatest fault of the English *Thesaurus* is that of incorporating so many objectionable words and phrases, which ought never to meet the eye or tempt the tongue." Adopting, as he does, freely, the English student's labours, he is indeed willing to admit that, "judged from his own point of view, the author must be pronounced successful in the execution of his design; but the design itself is faulty, from its superfluity, embracing as it does words that had better be suppressed. Indeed, it is not easy to discover any advantage arising from so copious a collection of vulgar words and phrases, except to the few, who, as professed authors, have frequent occasion to represent the language of low life, whom we do not undertake to aid. It was, therefore, thought advisable, in issuing an American edition, to omit all words of this character; and as the residue are of doubtful utility, they have all been dropped." So much for what Dr. BARNAS SEARS considers dangerous and unprofitable slang. Then there is another class of words which Dr. S. has rejected, words borrowed from the Latin, not in common use, and purely foreign words; the latter of which he has thrown over into an alphabetical list in an appendix. There are still other words, apparently rejected because Dr. S. and his friends think them unnecessary or out of place. Thus, in the section of Truth, which we have given above, the American edition omits, in the first paragraph of the left line, "orthodoxy, gospel," which should follow "principle." The second paragraph stands without alteration. The third, of phrases, is altogether omitted, though we can hardly think they fall under the editor's censure of vulgarity or superfluity. On the contrary, we hold this constantly recurring paragraph of phrases, one of the most novel features of the book, to be one of the most valuable. We may be assured of one thing, with Dr. ROGET, that he gives us nothing indelicate or vicious, so that no word has to be suppressed for those objections. The rest is simply a matter of taste and necessity in composition. Are these phrases desirable? We certainly think they are, and for other persons, besides "professed authors" who write on low life, and of whom Dr. SEARS seems to have rather a contemptuous opinion. A great many of these phrases are not in the least degree slang, but are to be taken rather as compound words, which may be set in discourse or composition, as printers use the new combination type. Such are numerous brief sentences of the Bible, or Shakespeare, which are no longer quoted, but have passed into every-day currency as words, in fact. Others are proverbial, and have grown out of the common sense and common usage of the people. Good writers may employ them to very great advantage. Dr. ROGET has defended his introduction of this element, by a very happy illustration:

> Every workman in the exercise of his art should be provided with proper implements. For the fabrication of complicated and curious pieces of mechanism, the artisan requires a corresponding assortment of various tools and instruments. For giving proper effect to the fictions of the drama, the actor should have at his disposal a well-furnished wardrobe, supplying the costumes best suited to the personages he is to represent. For the perfect delineation of the beauties of nature, the painter should have within reach of his pencil every variety and combination of hues and tints. Now the writer, as well as the orator, employs for the accomplishment of his purposes the instrumentality of words; it is in words that he clothes his thoughts; it is by means of words that he depicts his feelings. It is therefore essential to his success that he be provided with a copious vocabulary, and that he possess an entire command of all the resources and appliances of his language. . . . . . .
>
> With regard to the admission of many words and expressions, which the classical reader might be disposed to condemn as vulgarisms, or which he, perhaps, might stigmatize as pertaining rather to the slang than to the legitimate language of the day, I would beg to observe, that, having due regard to the uses to which this Work was to be adapted, I did not feel myself justified in excluding them solely on that ground, if they possessed an acknowledged currency in general intercourse. It is obvious, that, with respect to degrees of conventionality, I could not have attempted to draw any strict lines of demarcation; and far less could I have presumed to erect any absolute standard of purity. My object, be it remembered, is not to regulate the use of words, but simply to supply and to suggest such as may be wanted on occasion, leaving the proper selection entirely to the discretion and taste of the employer. If a novelist or a dramatist, for example, proposed to delineate some vulgar personage, he would wish to have the power of putting into the mouth of the speaker expressions that would accord with his character; just as the actor, to revert to a former comparison, who had to personate a peasant, would choose for his attire the most homely garb, and would have just reason to complain if the theatrical wardrobe furnished him with no suitable costume.

The defence, of course, is omitted as unnecessary, in the mutilated reprint of Dr. ROGET'S interesting and suggestive Introduction.

For the transposition of the foreign words from the body of the work to the glossary, in the appendix, it is entirely inexcusable. These terms stand where Dr. ROGET has placed them *in situ*, visible just where they illustrate the formation of ideas, and where their meaning is best developed. It is a favourite idea of Dr. ROGET, to extend this parallelism of languages, and the plan is worthy of attention from the numerous philological book-makers of the day. The remarks on this subject are omitted in the American edition:

> On the same plan of classification there might be formed a French, a German, a Latin, or a Greek Thesaurus, possessing, in their respective spheres, the same advantages as those of the English model. Still more useful would be a conjunction of these methodized compilations in two languages, the French and the English, for instance; the columns of each being placed in parallel juxtaposition. No means yet devised would so greatly facilitate the acquisition of the one language by those who are acquainted with the other: none would afford such ample assistance to the translator in either language; and none would supply such ready and effectual means of instituting an accurate comparison between them, and of fairly appreciating their respective merits and defects. In a still higher degree would all those advantages be combined and multiplied in a *Polyglot Lexicon* constructed on this system.

Error, on the other side of our quotation, is stripped of some of her body-guard and esquires, and the retinue of her court, as mercilessly as Truth. Latin, French, and Italian are packed off to the end of the volume, and Will o' the wisp and Jack o' lantern are turned out of doors altogether.

The most important parts of the book remain, and undoubtedly constitute a useful manual, but we cannot see why the whole was not reprinted—which would have made it much more useful—nor can we understand why an American editor was employed upon the work at all, or allowed to meddle with it—unless to give some fancied additional security to the publisher, in an American copyright. If this has been the intention, the plan has defeated itself, for the omissions of the work offer a premium upon the importation of the complete English edition, or suggest a new reprint of the entire work. If any editorship were desirable, it would be in the addition of properly American phrases; of which, the new necessities and experiences of the country have been prolific.

As a question of literary property and propriety, we cannot see the decency of an American editor appropriating so freely the labours of his brother scholar in England. In the absence of any international-copyright law, we have no disposition to brand, as a pirate, the publisher who reproduces the book of a foreign author, for he must live as his brethren in the trade do, by keeping up a stock of the best books of the age, and he cannot be expected to pay liberally, or at all, for property which the law does not protect as such. The English author, in the present state of things, must be content to forego his profits, on the sale of his book in America, but there is no reason why he should suffer in reputation, as well as in purse, or why a race of needy literateurs should sponge upon his title-page for a lift to fame. This is a highly discreditable "dodge," which has been too often practised on the community; till its perpetration has grown into an habitual custom. Few classes of literature have been exempt from it, but it seems especially to have afflicted theological, medical, and scientific publications. The habit is one which, we need not say, is very ill calculated to do honour to the scholarship of the country. In the majority of cases, where any editorship is necessary to adapt a book to American use, it can be arranged by the English author himself, or with his special concurrence. At least he should be consulted in the matter. To cut and carve his book, without his consent, and trade, with the altered product, upon the strength of his name, is neither fair play to him, or to the public. Books worthy of the name are not blocks of wood, but vital growths, and may not be lopped or lengthened without damage.

We commend to the editing fraternity, the noble plea for the rights of learning and authorship, in a certain Speech for the Liberty of Unlicensed Printing, of one JOHN MILTON, which, in its spirit, and frequently in its letter, is the best argument for International Copyright, and fair legal protection of authorship, that we know of. "When a man", says he, and we hold so accomplished a scholar as Dr. ROGET to be entitled to this benefit of clergy, "writes to the world, he summons up all his reason and deliberation to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends; after all which is done, he takes himself to be informed in what he writes, as well as any that writ before him; if in this, the most consummate act of his fidelity and ripeness, no years, no industry, no former proof of his abilities, can bring him to that state of maturity, as not to be still mistrusted and suspected, unless he carry all his considerate diligence, all his midnight watchings, and expense of Palladian oil, to the hasty view of an unleisured licenser, perhaps much his younger, perhaps far his inferior in judgment, perhaps one who never knew the labour of book-writing; and if he be not repulsed, or slighted, must appear in print like a puny, with his guardian, and his censor's hand on the back of his title, to be his bail and surety that he is no idiot and seducer; it cannot be but a dishonour and derogation to the author, to the book, to the privilege and dignity of learning."

Southern Quarterly Review, April, 1854. Charleston, S. C.: C. Mortimer.

In the hands of a new publisher, and with a continuance of the able services of its editor, Mr. SIMMS, this Review steadily pursues its way, as an organ of opinion and an index of society, to the great region which it represents. It is curious to note the characteristic differences of the style of its articles as compared with those of its contemporary, the *North American Review*. Each is conservative in its way, and each has its own method of writing under restraint. The Northern review is cold in temper, cautious in expression, and is afraid, of all things in the world, of an exaggeration. The tone is level, dignified, and generally avoids any strongly-expressed opinions. The Southern, on the contrary, is bold, desultory, and sometimes apparently careless; gets warm in argument, and pushes its conclusions to an impracticable extent, but its political principles may be readily defined and clearly understood, and the journal appears too reliant upon their strength to fear attack from a weak point. The topics of Southern society and education, the discussion of which has given this review and its predecessor, of the days of LEGARE, a reputation, are well represented in the present number. Its nine articles have all a special American interest, occupied as they are with the principles and practice of government, law, politics, education, science, and manners. The GAINES' Case and Roman Law are handled for the lawyers; there are two noticeable papers on government, apropos to Dr. LIEBER'S recent work on *Civil Liberty*, and a *Tract on Government*, published in Boston; Mr. EVERETT and the Cuban Question, the Census and the Common Schools of South Carolina, furnish other articles, and there is a highly pleasing sketch of the social progress of one of the parishes of the State, in the personal reminiscences of Craven county. The latter is a sketch of Pineville, in a district on the Santee river, some fifty miles from Charleston, which was in great vogue for a generation or two before the year 1836, when it fell under the imputation of ill-health, and passed into decay. The pleasant traits of its people, who were of Huguenot origin, show the greater individuality of southern life, where the mode of living brings the planter out in strong relief.

Here is an anecdote indicating the simplicity of manners among the early settlers. Mr. GENDRON was one of the magnates of the country.

> This respectable emigrant has not obtained a name in history, but the traditions of Craven county still preserve it in connection with a little incident, which, in the hands of STERNE, might have served as the ground-work of an immortal work. Business having carried Mr. GENDRON to Charleston, his absence was so long and so unaccountably protracted, that his friends supposed him to have been lost. On Sunday, while assembled at their house of worship in Jamestown, the preacher from his pulpit saw approaching up the river, the canoe of his long-lost friend. Forgetting, in his joy, the sermon which he had prepared, with the exclamation, "Voila, Mr. GENDRON!" he announced his safe arrival, and rushed out, followed by the delighted congregation, to welcome him whom t ey had mourned as dead.

Another story is told of these two personages, apropos to the difficulties of the Pineville psalm-singing. Mr. RICHEBOURG, the pastor, after announcing the hymn, would say to his friends, "Don't sing, Mr. GENDRON: your voice is like a goat's; you be quiet. Mr. GUERRY, your voice is sweet; you may sing."

The people around were a peculiar little agricultural society:

A PRIMITIVE PEOPLE.

> The inhabitants were all planters. They met without any consciousness of social inequalities, and as there were no persons either above or beneath them, their manners were distinguished by the most perfect simplicity and absence of every sort of affectation. They were all cotton planters, and had, therefore, the same interests, the same wishes, the same hopes, the same fears. In process of time, by means of intermarriage, they were all connected with each other and related by blood, so that it was a community in which the most perfect unity of sentiment and of thought prevailed. Their habits of living was as simple as their manners. It was long before any enterprising person conceived the idea of opening a market, so that the planters were supplied from the produce of their farms. On a certain day in every week a calf was killed and distributed among a club of eight persons, who united for that purpose. In the early life of the village, he who killed the calf, having for his portion the head as well as the loin, entertained all the villagers at his house and regaled them with calf's head soup. On another certain day, a lamb or a porker (called a shoat) was killed and divided among four families. Then eight or sixteen would unite for the purpose of killing and distributing a cow. Thus for three days in the week a supply of butcher's meat was furnished. The wants of the remaining days were furnished from the resources of the poultry houses of the planters. In the course of time a beef market was opened twice a week for the sale of that article. The veal, lamb, and pork were always furnished as we have described. The Santee river being near, it might have been expected that fish would frequently find its way to the table; but the supply was meagre and fish was always a rarity. An enterprising Yankee in the neighbourhood would have made a good business by following the occupation of a fisherman. The bream of the Santee, taken from the neighbourhood of Pineville, is one of the most delicious fish that is eaten. . . . . . .
>
> Bonnets and hats were articles of female dress which were entirely ignored in the Pineville evening visits. In attire a simple elegance prevailed. Young ladies usually dressed in white; the aged were clad in graver colours. Visits were unceremonious. The guests were received in the piazza. No one ever expected to be invited into the house, and persons might spend a season in social intercourse with the people, without seeing the interior of any house but their own. Sometimes chairs were offered to the visitors, but, more generally, the long benches with which the piazza was furnished, were the only seats. No refreshments were offered or expected. But if any one asked for a glass of water, the experienced servant would hand a sufficient number of glasses of the pure element to satisfy every one present. For the water (got from wells) was cold, clear, insipid, and refreshing, and all seemed to sympathize in each other's thirst.
>
> But though the visiting was done at night, and the piazza the reception room, the company did not sit in the dark. In front of the house, a fire of lightwood formerly, in later times of pine-straw, was kept constantly burning. The reasons for this practice were manifold. It diffused a cheerful light over the otherwise dark and gloomy lot. The smoke, too, was supposed to be conducive to health; and the light certainly attracted night flies and moths from the inferior lights of the dwelling. Around these fires the children would sport. Each little fellow would take a pride in having a little fire of his own; the larger and more daring would show their courage by leaping through the flames. Around its cheerful blaze time seemed to fly on golden wings. It was literally light to the dwelling, and a house without its yard fire appeared desolate and sorrow-stricken. It was the daily task of the hostler to collect materials sufficient to keep the light burning until bed-time. By ten o'clock social life was over, and the repose of sleep sought. Whilst the visitor was preparing to return home, the servant lit his lantern, and with this simple, but necessary escort, she trod the streets of the village with as much security as the halls of her own mansion.

The society, dances, and weddings of this antiquated race, with the occasionally odd personal traits of some of the more noted founders, who were men of weight and enterprise in their day, furnish the agreeable details of this interesting paper; one of a class which might be numerously extended in our Reviews, for there is hardly a district in the Union which would not furnish its valuable material of the kind.

The Homoeopathic Practice of Medicine is the title of a stout volume published by LAMPORT, BLAKEMAN & LAW, prepared by Dr. M. FRELIGH, which is "designed as a text-book for the student, as a concise book of reference for the profession, and simplified and arranged for domestic use."

MISS MITFORD.—We left the rail, and took an open carriage at Reading, a quaint old place, containing some venerable abbey ruins. "Three Mile Cross," the immortal "Our Village" of the sketches, is some miles from this town, but the poetess does not now reside there, having removed to a simple little cottage at Swallowfield, a mile or two away. We drove through "Our Village" however, and passed her old home; and every field, and lane, and house, and shop, was familiar to my eye. The birds in the trees seemed singing her name over and over, and the wild roses in the hedges were breathing of her. I gazed down her favorite walks, half cheating myself with the hope that I should see her strolling under the green shadows with her lovely little friend Lucy, and her beautiful greyhound Mayflower. I looked longingly over toward Aberleigh, and sighed, that she who had made those lovely rural scenes the haunts of charmed fancy, and places of quiet delight, and refreshment, for thousands, could herself roam over them and rejoice in them no more.

I knew when we were near Miss MITFORD'S home, by our encountering a group of her picturesque proteges, the gypsies, who were lounging on the turf at the entrance of a lane, sunning themselves, a careless, lazy-looking set of vagabonds, who scarcely deigned to turn their faces toward us as we passed; though one dusky damsel fired up at us with her gleaming eyes, from the ambush of her black straggling locks.

We were pained to find Miss MITFORD, who has been in a feeble state of health for some years past, suffering from an attack of illness more than usually severe. Yet she did not look ill; her fine expressive face was lit with pleasant smiles, and she retained her kind sympathetic manner, and cheerful charming spirits to the full. Miss MITFORD talks delightfully, with graphic description of places and persons, free dashes at character, and a rich delicious humour, which you relish like a dainty flavour. She has the joyous outgushing laugh of a child, and her kindly eyes flash from under her noble brow and snowy soft hair, with all the vivacity of girlhood.

No complaining could have been half so touching as her cheerful resignation, when she was told that she must not go with us to drive, a pleasure to which she had been looking forward. Feeling that she had over-exerted herself in conversation, we left her for an hour or two, while we visited Strathfield-Saye, the noble country seat of the Duke of WELLINGTON, and drove through the extensive and beautiful grounds. The park is one of the finest in England, but the house is neither grand nor picturesque.

It was with real sorrow at my heart that I parted with Miss MITFORD that evening. The excitement of the morning had worn off, and she looked pale and sad. I grieved to leave her with only her maid and man servant, devoted though they be—feeling that she, whose heart was so rich in tenderest affections, should have the near love and anxious care of at least a sister or brother ever about her steps. My lips quivered painfully under her parting kiss, though receiving it as the benediction of one of GOD'S angels. I never shall forget the deep melodious fervor of her "GOD bless you!" bestowed on her well-beloved friend Mr. F——; nor her last smile cast on us both, as she stood in her door, looking after us as we drove away. Yet I was much comforted in my sadness by the thought, that ever, while England boasts a pure literature, and a virtuous people, while her quiet country lanes stretch out their lovely vistas of greenery, while her hawthorn hedges blossom through the pleasant land, will the name of MARY RUSSELL MITFORD be cherished and revered.—GRACE GREENWOOD'S "*Haps and Mishaps.*"

THE WORD "CATHOLIC."—It is truly surprising to hear, as we so often do in ordinary conversation amongst intelligent Churchmen, the application of this title to the Church of Rome—as if that was the only orthodox Church in the world. What increases the surprise is, that this misuse of the term most commonly proceeds from *ultra-Protestants!* Its absurdity is well illustrated by *The Church*, in the following anecdote:

"At a great meeting of 'all denominations,' held not many years since in an important city in England, to devise means to put a stop to the encroachments of Romanism, a clergyman, we regret to say, occupied the platform with Socinians, Baptists, *cum multis aliis*, and distinguished himself by the violence of his denunciations against what he called the 'Catholic Church.' His speech was received with great applause by the motley throng around him, and, encouraged to still higher flights of eloquence, be declared that 'ever since he arrived at man's estate he had used all the talents that had been bestowed upon him, all his influence, and all his energy, in opposing the 'Catholic Faith.' Here he paused for a moment, and an elderly gentleman, who sat near the platform, taking advantage of the lull, said in a tone which was heard distinctly all over the hall, '*which except a man believe faithfully, he cannot be saved.*' The simple quotation [from the Athanasian Creed] had an extraordinary effect upon the clerical orator. A sudden sense of the absurdity of his position seemed to flash across his mind, and he sat down completely disconcerted."—*Banner of the Cross.*

GLEANINGS FROM FOREIGN EXCHANGES.

PHYSIOLOGY OF CORAL ISLANDS.—It does not appear that in making these coral reefs the coral polypi serve any purpose of their own, but it would seem that they work on blindly in obedience to a law of instinct; and yet the polypi construct these depositions in such a manner as is best calculated to resist the destroying effects of the ocean upon them, and when danger from this source is imminent, actually construct breakwaters. Captain BEECHY particularly observed a coral island, and noticed distinctly that it took the shape of a truncated cone, having its base downwards, that being the very form most suitable to protect it from the sea. Farther, he remarked, "the northeastern and southwestern extremities are furnished with points, which project under water with less inclination than the sides of the island, and break the sea before it can reach the barrier to the little lagoon formed within it. It is singular that these buttresses are opposed to the only two quarters whence their structure has to apprehend danger, that on the northeast, from the constant action of the trade wind—and that on the other extremity, from the long rolling swell so prevalent in these latitudes; and it is worthy of observation, that this barrier, which has the most powerful enemy to oppose, is carried out much further, and with less abruptness than the other."—KEMP'S *Indications of Instinct.*

AN EXTRAORDINARY TREE.—The *Gardeners' Chronicle* announces the discovery, in California, of a most magnificent coniferous tree, 300 feet high. "This magnificent evergreen tree, from its extraordinary height and large dimensions, may be termed the monarch of the Californian forest. It inhabits a solitary district on the elevated slopes of the Sierra Nevada, near the head waters of the Stanislau and San Antonio rivers, in lat. 38 N., long. 120 10 W., at an elevation of 5,000 feet from the level of the sea. From eighty to ninety trees exist, all within the circuit of a mile, and these varying from 250 feet to 320 feet in height, and from 10 to 20 feet in diameter. Their manner of growth is much like Sequoi (taxodium) sempervirens; some are solitary, some are in pairs; while some, and not unfrequently, stand three and four together. A tree recently felled measured about 300 feet in length, with a diameter, including bark, 29 feet 2 inches, at 5 feet from the ground; at 18 feet from the ground it was 14 feet 6 inches through; at 100 ft. from the ground, 14 feet; and at 200 ft. from the ground, 5 feet 5 inches. The bark is of a pale cinnamon brown, and from 12 to 15 inches in thickness. The branchlets are round, somewhat pendent, and resembling a cypress or juniper. The leaves are pale grass-green. Those of the young trees are spreading, with a sharp acuminate point. The cones are about 2½ inches long, and 2 inches across at the thickest part. The trunk of the tree in question was perfectly solid, from the sap-wood to the centre; and judging from the number of concentric rings, its age has been estimated at 3,000 years. The wood is light, soft, and of a reddish colour, like redwood or taxodium sempervirens. Of this vegetable monster, 21 feet of the bark, from the lower part of the trunk, have been put in the natural form in San Francisco, for exhibition; it there forms a spacious carpeted room, and contains a piano, with seats for forty persons. On one occasion 140 children were admitted without inconvenience. An exact representation of this tree, drawn on the spot, is now in the hands of the lithographers, and will be published in a few days." What a tree is this! of what a portentous aspect and almost fabulous antiquity! They say that the specimen felled at the junction of the Stanislau and San Antonio was above 3,000 years old—that is to say, it must have been a little plant when SAMPSON was slaying the Philistines, or Paris running away with HELEN, or Æneas carrying off good *pater Anchises* upon his filial shoulders. And this may very well be true, if it does not grow above two inches in diameter in twenty years, which we believe to be the fact. At all events we have obtained the plant. The seed received by Messrs. VEITCH has all the appearance of vitality, and since the tree is hardy and evergreen, it is a prodigious acquisition.

NATURE'S ALCHEMY.—Since the discovery of gold in California and Australia has turned the general attention towards the "noble metal," its presence has been discovered in many localities where people little dreamed of its existence.

"Dr. PERCY, of the Museum of Practical Geology, Jermyn-street, has been, during the past year, devoting himself to an examination of lead, lead ores, and lead compounds, with the object of discovering the presence in all these of gold. Universally gold has been discovered in every specimen hitherto examined by Dr. PERCY. In fact, he states that hitherto he has been unable to meet with lead, or compounds of lead, altogether free from gold. His experiments have been attended with the result of extracting gold from all these bodies in a visible form; therefore its existence is not a matter of chemical hypothesis. Perhaps the most curious circumstance in connexion with Dr. PERCY'S discovery is this—even soluble lead compounds are auriferous, though by what solvent the gold is held in solution it would be impossible to say. Finally, Dr. PERCY hazards the speculation that hereafter gold may possibly be discovered as an universal constitutent of sea-water."

SUCCESS IN "THE HOUSE."—In *Blackwood* the secret of Parliamentary success is thus explained, Lord PALMERSTON being the type selected for illustratron:—

"In the House of Commons, no man can produce a greater effect, or possesses a larger personal influence. And why is this? Because he can carry an audience along with him—because he is never frigid, never dull, never addicted to circumlocution—because he possesses and exerts energy in a high degree; and is, in truth, what few of his contemporaries can claim to be—an orator. Read one of his speeches, and you see at once that it was not concocted in the closet—that he had not stooped to polish sentences beforehand, or to select language which should pass for a pattern of composition. Mark, too, the variety of his style—how quietly and playfully he disposes of a small matter—how, during debate and attack, to use the language of CANNING, he 'silently concentrates the power to be put forth on an adequate occasion.' No wonder that, when the occasion arrives, he should extort admiration even from his adversaries."

HOW TO EQUALIZE THE PRICE OF GRAIN.—Lord ABERDEEN received a deputation from the city on Saturday, at Downing-street, to present a memorial on agricultural statistics, which is believed to be one of the most influential, in regard to signatures, which has ever emanated from the city of London. Explanatory statements were made by Mr. MASTERMAN and Mr. GREGSON, the latter of whom said, that the quantity of corn annually sold in this country was estimated at 40,000,000 quarters, upon which a fluctuation of only 1s. a-quarter amounted to £2,000,000 sterling. Correct returns would, in great measure, check extensive fluctuations. Lord ABERDEEN said: Hitherto experiments had been made with a view to test the practicability of collecting accurate returns. Those made in Scotland have been very successful. In England the same system has been tried in two counties, Norfolk and Hampshire. At first it was not attended with the same success, as much opposition was offered, and more would have been if the returns had been made compulsory. I am happy to say that now there is every prospect of the experiment being attended with complete success. I have therefore no hesitation in saying, that enough has been done to prove that a system may be extended generally throughout the country, though I am not prepared to say by what machinery. The importance of the object is fully admitted, and its practicability proved. The time and the mode of inquiry are, therefore, now the only points to be determined. The question of expense would have to be submitted to the Chancellor of the Exchequer; but on that point he did not anticipate much objection.

ORIGIN OF THE "AZTEC" CHILDREN.—A correspondent of the *Athenæum*, under the signature *Francais*, of A. de L., has published, in the number of February 11th, an article on the Aztec children, of which the following is a translation, slightly abridged:—The two children exhibited in Europe are neither Lilliputians, Aztecs, sacerdotals, natives of Iximaya, nor belonging to an extraordinary race of men; neither do they come from the republic of Guatemala. Here is their history: In the department of San Miguel, in a village called La Puerta, near the town of Usulutan, there lives a married mulatto woman, mother of these two little children, who pass among us for phenomena, as well as a third infant, belonging to the same woman, like the two others, and who will certainly become a Lilliputian Aztec, if any kidnapper wishes to make himself its patron. Don RAIMOND SELVA, a native of Nicaragua, wishing to make a speculation of these two curious children, obtained them from the mother for some ounces of gold, four or five years ago, and having thus acquired them, he started with them for the United States, taking at the same time a wolf, a white stag, and some monkeys. On his arrival at San Juan de Nicaragua these curiosities passed, we know not how, into the hands of an American. Since then the agent of Senor SELVA has solicited from the Government of the State of San Salvador documents which prove that his client is owner of the children and animals; and the administration has authenticated the testimonies presented by the agent.—*Scotsman.*

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS, at the old establishment, **436** Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arobesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham. †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and WHOLESALE DEALERS in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of ZUBER, DELECOURT, LAMPERLIER, DEGUETTE, MADER, GILLON, and other PARIS makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, of different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE'S Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

SCHOOLS.

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $70 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25–2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25–2m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A. m25-6t

SCHOOL FOR SALE.—The proprietors of a private Boarding School for Young Ladies, wish to dispose of the whole establishment. The situation is in one of the pleasantest towns in New England. The school has been in successful operation many years, and offers great inducements to any person wishing to occupy such a position. For further particulars address A. B., box 1995, P. O., New York. mar18–6t$

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11–3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4–3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford. "
" Frederic Langton, A.M., St. John's College, Oxford. "

The Hon. Pierre Soule, U S. Minister at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

LIFE AND FIRE INSURANCE.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B. Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [ap1-1y] A. B. MCDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25-6m EDWARD FIELDS, M.D., }

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M. Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George I. Byrd,	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL (drawing Interest) $1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans, and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

WANTS.

FREE INTELLIGENCE OFFICE, No. 13 8th avenue, S. A. BARBER, Agent.—Ladies and heads of families are informed that they can obtain the best of help at this office, free of expense. ☞ Dont forget the place, No. 13 8th avenue, one door from Troy-street. mar4–1y

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.

THOMAS SPINK, Agent.

N. B. Employers can also get colored help, if required. fe4–3m

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM NO. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM NO. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM NO. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM NO. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM NO. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM NO. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM NO. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM NO. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM NO. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM NO. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured express'y for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD's Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER's new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4–1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Paul's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full setts, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MISCELLANEOUS.

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853............125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN, [sept17–1y] JAMES R. QUIN.

CLERICAL CHANGES.

The Rev. ANDREW MACKIE has resigned the charge of St. Paul's Parish, Newark, New Jersey, to take effect Easter Monday.

The Rev. WILLIAM WALSH, having resigned the rectorship of St. Saviour's church, Maspeth, Queen's county, L. I., requests that letters and papers for him may be directed to Newburgh, Orange county, N.Y.

The Rev. W. H. WILLIAMS has resigned the charge of the parish of Granville, Washington county, N. Y.; and has entered upon his duties as rector of the church in Ridgefield, Conn.

The Rev. JAS. MULCHAHEY has accepted a unanimous call to the rectorship of Christ church, Troy, and will enter upon his duties on the first Sunday after Easter.

The Rev. I. LEANDER TOWNSEND having removed to New Castle, Westchester county, N. Y., desires letters and papers to be directed accordingly.

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if GOD please, will make the Southern Visitation of the Diocese, in the following order:

Pemberton;—Sunday, April 2, (fifth in Lent,) afternoon, (Catechism, Confirmation.)

St. Andrew's, Mount Holly;—Sunday, April 2, evening, (Catechism, Confirmation.)

Trinity, Moorestown;—Monday, 3, afternoon, (Catechism;)—evening, (Confirmation.)

Trinity, Fairview;—Tuesday, 4, afternoon, (Catechism, Confirmation.)

St. Stephen's, Beverly;—Tuesday, 4, evening, Catechism, Confirmation.)

St. Paul's, Camden;—Saturday, 8, afternoon, (Catechism;)—evening, (Confirmation.)

St. John's, Camden;—Sunday, 9, (before Easter,) morning, (Catechism, Confirmation, Communion.)

Ascension, Gloucester;—Sunday, 9, afternoon, (Catechism;)—evening, (Confirmation.)

Grace, Haddonfield;—Monday, 10, (before Easter,) morning, (Catechism, Confirmation, Communion.)

St. John's, Chew's Landing;—Monday, 10, afternoon.

Woodbury;—Monday 10, evening.

St. Peter's, Berkely, in Clarksborough;—Tuesday, 11, (before Easter,) morning, (Catechism, Confirmation, Communion.)

Trinity, Swedesborough;—Tuesday, 11, afternoon, (Catechism;)—evening, (Confirmation.)

St. Stephen's, Mullica Hill;—Wednesday, 12, (before Easter, morning, (Catechism, Confirmation, Communion.)

St. Thomas,' Glassborough;—Wednesday, 12, evening, (Catechism, Confirmation.)

St. Peter's, Freehold;—Tuesday, 18, (in Easter Week,) afternoon, (Catechism;)—evening, (Confirmation.)

Trinity, Middletown Point;—Wednesday, 19, morning.

Christ, Shrewsbury;—Wednesday, 19, evening, (Catechism, Confirmation;)—Thursday, 20, morning, (Communion.)

Christ, Middletown;—Thursday, 20, afternoon, (Catechism, Confirmation.)

Trinity, Red Bank;—Thursday, 20, evening, (Catechism, Confirmation.)

St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)

St. John's, Salem;—Saturday 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)

St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)

St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)

Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., office of *Church Journal*, and 307 West Twenty-first street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., office of *Church Journal*, 16 John street, and 129 West Twenty-fifth street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street,
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

NOTICES.

☞ **All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.**

New York Ecclesiological Society.—The regular quarterly meeting of this Society will be held at St. Paul's S. S. rooms on Monday evening, April 3d, at 8 o'clock P. M.

W. P. MORGAN, Rec. Sec'y.

The Executive Committee will meet at at 7½ P. M.

The Rev. Thomas Gallaudet, rector of St. Ann's church for deaf mutes, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, April 2d, at 7½ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. PRICE, rector.—The eighth Sermon will be preached by the Rev. Dr. SEABURY, on Sunday evening, April 2.

Services to commence at 7½ o'clock.

Trinity Parish.—LENT SERVICES.—In addition to the usual Sunday services at 10½ A. M. and 3½ P. M.:

TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.
ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.
Wednesday, 11 A. M.; Lecture: and 4 P. M.
Friday, 11 A. M.; Lecture: and 4 P. M.
ST. JOHN'S CHAPEL: *Daily*, 10 A. M. Lecture Wednesday and Friday.

Confirmation will be administered in St. Paul's Chapel on the Thursday before Easter at 11 A. M.; and in St. John's Chapel on Easter Day at 10½ A. M.

CHURCH OF THE HOLY INNOCENTS: Morning Prayer at 9 A. M., and Evening Prayer at quarter before 6 P. M.

St. John's Chapel.—On Sunday morning next the 2d of April a collection will be made in St. John's Chapel in aid of the funds of the *Protestant Episcopal Tract Society*. In addition to the great calls made on the Society for the gratuitous distribution of its valuable Church Tracts, a special application is made for some of their translations into the German and Norwegian languages, deemed to be of essential importance by the Rev. Gustaf Unonius.

An appeal is made to the members of the Church for their generous liberality to the Society, to assist in extending its donations as widely as the wants of the needy and destitute may require.

ACKNOWLEDGMENTS.

The Missionary at Large for Seamen gratefully acknowledges the receipt of the following sums, through Messrs. Stanford & Swords: From J. K. $6; L. $1; Unknown $3; S. $5; Hauschurst $3; Hoboken $5, and a bundle of clothing.

March 27, 1854. E. F. REMINGTON.

Advertisements.

WANTED IMMEDIATELY, a male Teacher, to take charge of the parish school of the church of the Holy Innocents, near West Point. Address the Rev. Henry E Duncan, West Point, N.Y. $

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER TERM begins April 28. A limited number of pupils is received into the family of the Principal at $65 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 637 Broadway. Address the Rev. EDWARD BALLARD, A. M.
Cheshire, March 25, 1854. ap1-5t

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

THE HIGHEST PREMIUM.—BAKER, GODWIN & Co., are happy to inform their friends and the public, that the *highest premium*, a Silver Medal, with Honourable Mention, was awarded to them at the World's Fair, over all foreign and home competitors, for Superiority in Fancy Job Printing and General Presswork. The various specimens of Book, Pamphlet, Newspaper, and Plain and Fancy Job Printing, which were signally honoured at the Crystal Palace, have just been removed to B., G. & Co's Counting room, and present, perhaps, the finest collection of Typography ever before shown by any printing establishment in the world.
Persons requiring Printing of any kind, from a card to a book, are invited to call and examine these specimens. The superior facilities of the METROPOLITAN STEAM PRINTING ESTABLISHMENT, enable the proprietors to execute their work in the best possible style, on the most favourable terms, and with the utmost dispatch.
Thankful for the distinguished approval which has rewarded their past endeavours, the proprietors are resolved upon still greater efforts for the future, and are determined to retain the "*premium*" position just awarded to them over all competitors.
BAKER, GODWIN & Co., Printers,
Tribune Buildings, corner Nassau and Spruce streets.

NOTICE.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY have removed to the spacious rooms, over Messrs. Stanford & Swords, in the new marble building, No 637 Broadway, 3d door below Bleecker-street.
A room in the building has been especially assigned, and will be fitted up, for the convenience of Clergymen and others visiting the City.
April 1 1854.-8t

BOARD WANTED, by a gentleman and his wife, in an Episcopal family in Brooklyn, convenient to Montague or South ferries. Partial board only required for the gentleman. Terms must be moderate. If there were children in the family, the lady would like to make arrangements to take charge of their education. Address, with particulars, "Board," at the office of this paper.

GARDENER.—Wanted, by a Protestant young man, who understands green house, flower, and vegetable training, a situation in a PROTESTANT family, either in New York or Brooklyn. Will not go to the country, as he resides with his parents. Address, for four days, J. M. S., *The Churchman* Office, Trinity Building.

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.
The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

THE GOLD MEDAL FURNACE.—Culver's Patent Hot-Air Furnaces, Registers, and Ventilators, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required.

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. ap1-3m

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [ap1-3m] T. P. SAUNDERS, Proprietor.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1-3m] CHILDS & SMITH, 449 Pearl st.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.
N. B. 10,000 reliable references. ap1-3m

MUSIC.—Miss PADDON, Soprano Singer at the church of the Annunciation, and Niece of Madame BOSTWICK, is now ready to receive a limited number of pupils, at her residence, 174 West Twenty-second street. m18-3t

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
mar18-1y R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON. }

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.
Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.
English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.
Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4 4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.
The same liberal system and LOW TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

A LADY who is engaged as visiting Governess, having a few leisure hours, wishes to obtain a class of pupils at their own residence. References of the highest order can be given. Address S. F. D., Union Square Post office, N. Y. m18-3t$

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.
"I concur in the above.—ELBERT S. PORTER, Pastor of the church."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.
Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the FINEST and MOST FASHIONABLE STYLES of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.
N. B. The highest price paid for FOX, MINX, RACCOON, or OPPOSSUM, and all other kinds of SHIPPING FURS. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,
m18-8t one door from Nassau street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer.
oct15-6m 93 Maiden Lane.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.
Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.
Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.
P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.
TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets cleaned without unripping. Gentlemen's Garments dyed, cleaned, and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-1y W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrption. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.
P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret Clocks* made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

PUBLICATIONS.

JOHN HENRY PARKER, BOOKSELLER, London and Oxford (England), begs to inform the trade that he has established a Depot of his Publications, and those of the University of Oxford, at **138 Pearl street,** (up stairs,) **New York,** where he requests that all orders may be sent, and prompt attention will be ensured. If any book does not happen to be in stock when required, it will be obtained per first steamer. ap1-3t

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:
THE PASTOR'S APPEAL TO HIS FLOCK ON CONFIRMATION, THE HOLY COMMUNION, and THE CHRISTIAN LIFE: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.
THE CATECHIST'S MANUAL.—The Subjects are broken up into Lessons of convenient length, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.
Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c.
Address orders to D. DANA, Jr., Agent,
Ap1-tf 637 Broadway, N. Y.

MITCHELL'S SERIES OF DISSECTED MAPS.—MERRIAM, MOORE & CO., Troy, N. Y., are publishing a series of Dissected Maps, to which they would invite the attention of parents, teachers and others.
Now ready, Mitchell's Dissected Map of the United States. Cloth 8vo, clasp. **Price $1.50.**
Will soon be ready—
Mitchell's Dissected Map of the Eastern States.
" " " " " Middle "
" " " " " Southern "
" " " " " Western "
The above are made from Mitchell's latest Maps, are neatly put up in book form, and will be found to be instructive as well as amusing for the young people. Orders from the trade solicited. Sold in New York, by Roe Lockwood & Son, and by Tuttle, Broadway. ap1-4t$

FINE ARTS.—WILLIAMS, STEVENS & WILLIAMS, Publishers and Printsellers, No. 353 Broadway, have great gratification in being able to announce, for the first time in America, the gratuitous exhibition, from Tuesday, Feb. 28, till Saturday, April 1st, in connection with the publication of two important Engravings therefrom, the following chef d'oeuvres of their respective artists:
A GLIMPSE AT AN ENGLISH HOMESTEAD; by J. F. Herring Esq. Engraved by George Patterson Esq., in the highest style of mezzotint. As a comparison to Landseer's "Return from Hawking."
CHRIST TEACHING HUMILITY; by Robert Scott Lander, R.S.A. Being engraved by W. T. Davey. Of the same size and in similar style.
Cards of admission will be issued at their desk.

CONDITIONS OF PUBLICATION.

Prints on plain paper	$10
Prints on India paper	15
Proofs on India paper	20
Proofs before letters on India paper	30
Artists' Proof on India paper	40

A liberal discount allowed on orders from the trade.

WM. RADDE, 322 Broadway.—Just published:
HEMPEL, C. I., M.D. Organon of Specific Homœopathy; or, an inductive exposition of the Principles of the Homœopathic Healing Art; addressed to physicians and laymen. Bound, $1.
TESTE, A. The Homœopathic Materia Medica. Arranged systematically and practically. Translated and edited by C. I. Hempel, M.D. Bound, $2,50.
JAHR'S and POSSART'S New Manual of the Homœopathic Materia Medica, and accompanied by an Alphabetical Repertory. 4th edition. By C. I. Hempel, M D. Bound, $3,50.
HOMŒOPATHIC Domestic Practice, containing also chapters on Anatomy, Physiology, Hygiene, and an abridged Materia Medica; by Egbert Guernsey, M.D. Bound, $1,50.
☞ Dr. Guernsey's book of Domestic Practice, is a reliable and useful work. It is especially adapted to the service of well educated Heads of Families.—JOHN F. GRAY, M.D. m25-tf

CARLINGTON CASTLE. Buy it and read it.—CARLINGTON CASTLE, a Tale of the Jesuits. One volume, 12mo., 336 pages. Price in paper 50 cents; cloth 75 cents. The greatest Anti-Jesuit novel ever published.
BUNCE & BROTHER, Publishers, No. 134 Nassau street, New York, one door below Beekman street. m25-2t

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-6m

GOUPIL & CO., Print Publishers & Artists' Colormen, No. 366 Broadway, New York, have recently published LINE ENGRAVINGS:
1 THE APOTHEOSIS OF THE FINE ARTS (Hemicycle de l'Ecole des Beaux Arts), containing Portraits of more than 70 of the Great Masters in Painting, Sculpture, and Architecture. Engraved in the highest style of Art, by HENRIQUEL DUPONT, after the great Fresco by De la Roche. Size of plate 102 by 16 inches (without margin), printed on three sheets. Price, plain prints, $37 50 per set. This plate, for which the engraver was awarded the first prize (4,000 francs) at the Exhibition of the French Academy in 1853, is also the *only* Plate Engraving for which a medal was awarded by the New York Crystal Palace.
2. FAUST AND MARGARET. Engraved by A. BLANCHARD, after Ary Scheffer. Size, 10 by 16 inches. Price, plain prints, $1 50.
3. WASHINGTON CROSSING THE DELAWARE. Engraved by GIRARDET, after the great national picture by Leutze. Size 38 by 22½ inches. Price, plain prints, $15; colored in exquisite style $25.
The usual discount to the trade.
Messrs. GOUPEL & Co. call the attention of the trade, seminaries, and teachers to their rich and varied assortment of Artists' Materials.
N. B. Catalogues and Price Lists sent to any part of the United States or Canada f25-3m

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, 20 John st., N. Y.
BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING-LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.
Books for the Sunday School and the Family Library.
THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)
THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.
THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)
BOOKS FOR GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.
A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.
"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."
"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*
DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.
"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*
THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.
"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*
LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.
"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*
"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*
A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.
A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.
"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*
ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.
☞ Catalogues of the Society's publications will be furnished upon application.
Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 20 John St., N. Y.

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have recently published,
HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.
IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.
LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.
STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.
Also, in Eight separate Books, paper covers, 25c. for the set.
STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.
Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.
CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.
The G. P. E. S. S. Union and Church Book Society will also publish, about the 21st of January,
THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It will contain distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.
Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.
☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to DANIEL DANA, Jr., Agent, &c.,
dec17tf 20 John-street, New York.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY will commence, in a few days, the publication of a New and Complete System of Sunday School Instruction, entitled THE CATECHIST'S MANUAL. The first Six series will embrace the following subjects: The Holy Catholic Church; The Lord's Holy Temple; Divine Worship; The Lord's Day; Holy Days and Seasons; The Christian Ministry, &c.
The Series to follow will be upon The Liturgy; Reading the Scriptures; Morning and Evening Prayer; The Sacraments; Occasional Offices, &c.
The Subjects are broken up into Lessons of convenient length in the form of Questions and Answers, with Texts, Proofs, and References at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labors in training the Young in the knowledge and obedience of the Truth.
SERIES I: The Holy Catholic Church. pp. 72. 18mo. 6¼ cents per copy. Address orders to DANIEL DANA Jr., Agent,
Dec. 17, 1853. tf 20 John street, New York.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl-p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, N. Y.